The Bible Students Monthly

International Bible Students Association, *Publishers.*

Vol. VII. BROOKLYN, N. Y. No. 1

Calamities—Why Permitted

"There were present at that season some who told him of the Galileans, whose blood Pilate had mingled with their sacrifices. And Jesus answering said unto them, Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things? I tell you, Nay; but except ye repent, ye shall all likewise perish.

"Or, those eighteen, upon whom the tower of Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? I tell you, Nay; but, except ye repent, ye shall all likewise perish."—Luke 13:1-5.

NOBLE and good in the sight of both God and man are the generous impulses of charity and sympathy, awakened by great calamities in recent years. And when this is said, it leaves little more to be said favorable to calamities or their influence.

While these charities should not be misconstrued to signify that God's consecrated saints are rapidly multiplying — for many of the charitable are not the consecrated, and some are even infidels — yet they are an evidence that at least some of the original God-likeness of our race remains; that it has not been wholly obliterated by the degradation of the fall, nor wholly poisoned by the bad theology of the dark ages. While we live in a period, perhaps, as selfish and money-loving as any known to history, yet millions of dollars are generously poured forth to aid suffering humanity. And yet many who in times of calamitous distress show that they have a tender spot somewhere in their hearts, would and do at other times lend time and brain and skill to the arts of war, and in designing the most horrible implements of warfare; and on occasions when bitter passions are aroused would relentlessly and pitilessly slaughter a thousand times as many as meet death by the accidents of nature. Yet, for all this showing of the two elements in the same men, we rejoice that the God-like element of sympathy exists, as a partial offset to the devilish qualities of selfishness and heartlessness, which, under the degrading influence of man's fallen state, have grown strong during the past six thousand years.

Preparatory to looking carefully, reasonably and Scripturally at the question, Why does God permit calamities? let us note some of the absurd views of some Christian people, who should know God's Word and character much better than they seem to know them. Some, whose hearts in the presence of great calamities overflow with sympathy and God-like love (which proves their hearts better and more sound than their theology), declare that God is the director and cause of all disasters and troubles. Hence, whatever men may do to alleviate such distresses would, according to this false view, be so much done in opposition to God; and whatever love and sympathy they feel, is so much sentiment opposed to God's sentiments — which are thus made to appear malicious.

But it seems a very slight thing to charge the Almighty with causing earth's calamities—in comparison with the general thought of Christendom, that God has premeditated, planned, from before the foundation of the world, their everlasting torture — the direst calamity imaginable. Tornadoes, earthquakes, epidemics of disease, would be mercies and kindnesses in comparison with such diabolical schemes and preparations as are accredited to the Lord by the vast majority of his children, who suffer still from the superstition, ignorance and blindness of the "dark ages," and its creeds. Alas, that such false conceptions of the justice and love of our Creator should ever have gained a foothold in our minds — to distort our every conception of every right and good quality. O Lord, grant Thy people a great opening of the eyes of their understanding, that we may be able to comprehend with all saints, the lengths and the breadths, the heights and the depths of Thy love and mercy toward Thy creatures through Jesus Christ, our Lord!* The difficulty is that men have been led to consider the very Bible which declares God's true character of love and justice as authority for these devilish doctrines; and these false interpretations were originated in the "dark ages" by those who instigated or assisted in burning, and otherwise tormenting, real Bible believers.

God's Sympathy — How Shown.

When we declare that whatever there is of love and sympathy in man is only the remnant of the original divine likeness in which Adam was created, not wholly effaced by six thousand years of degradation in sin, it at once arouses the question: In what way does God manifest his sympathy and love in such emergencies, when even the hearts of fallen human beings are touched, with sympathy and love — to acts of kindness and succor?

A correct answer is, that God is represented in every act of kindness done, whether by his children or by the world; because their actions under such circumstances are the result of their possession of some measure of his character and disposition. This answer is not full enough to be satisfactory; but, thank God, a fuller investigation, in the light of his Word, reveals a boundless sympathy on his part — providing an abundant succor, which is shortly to be revealed.

But why does not God immediately succor his creatures from calamities? Or, to go still further back, why does he, who has all wisdom to know and all power to prevent, permit calamities—cyclones, earthquakes, tidal-waves, destructive floods, pestilences, etc? And while we are about it, we may as well include all the evils which God could prevent, if he would—all the forms of sickness and pain and death; every manner of destruction — wars, murders, etc.; everything which causes pain or trouble to those willing to do and to be in harmony with God? The answer to one of these questions will be the answer to every question on the subject; for all human evils are related and have a common source or cause.

To comprehend this cause fully, we must go far back, to the very beginning of sickness, pain, death and sorrow — to the Garden of Eden, where neither famine, pestilence, cyclone, earthquake, nor death in any form was permitted; where man and his surroundings and conditions were pronounced "very good," even by God himself, and must certainly have been greatly appreciated by man, who had to be **driven out** and prevented from returning by the fiery sword which kept the way of access to the life-sustaining fruits of the Garden.

And this Creator, who so graciously provided for the life and comfort of his creatures, and who communed with them and gave them his blessing and the promise of everlasting life upon the sole condition of continued obedience—how came it that he should so change in his attitude toward his creatures as to drive them from the enjoyments of those Eden comforts and blessings, out into the unprepared earth—to toil and weariness and insufficient sustenance, and thus to death?

We must remember that the Creator specially or miraculously "prepared" in advance the Garden of Eden, **only**, for man's comfortable enjoyment of the favors of life, and a fitting place for his trial. God foresaw the fall of his creature, and provided that the penalty of sin, "dying thou shalt die," instead of being suddenly inflicted, as by a lightning stroke or other speedy method, should be served out gradually by conflict with the unfavorable conditions (of climate, sterility of soil, storms, miasma, thorns, weeds, etc.), of the unprepared earth; the preparation of which would require seven thousand years more to entirely fit it for the habitation of perfect, obedient, human children of God.

Man a Convict.

Adam and Eve, therefore, went forth from Eden convicts, under sentence of death; self-convicted under the most just of all judges, their Creator and friend. The convicts esteemed it a mercy to be let die gradually rather than suddenly; while to the Creator and Judge this was expedient because of his plan for their future, in which such experience with imperfect conditions would be of great value—a plan for the increase of the race, and for its discipline and final redemption and restoration.

The death penalty, inflicted in this manner, God foresaw would, through experience, furnish man such a lesson on the exceeding sinfulness of sin and its baneful results as would never need to be repeated — a lesson, therefore, which would profit all who learn it to all eternity; especially when Christ's Millennial reign of righteousness shall manifest in contrast the fruits of righteousness. God also designed that the exercise of man's mental faculties in coping with the disturbances and imperfections of his surroundings and in inventing reliefs, and the exercise of his moral faculties in combating his own weaknesses, and the calls upon his sympathy, should prove beneficial.

Had the sentence of God (in addition to a loss of Eden's comforts and experience with sin and death) condemned his creatures to an eternity of torment and anguish, as so many now believe and teach, who could defend such a sentence, or call the Judge just, or loving, or in any sense good? Surely no one of a sound mind!

But when it is seen that the Scriptures teach that **death** (extinction), and not life in torment, was the penalty pronounced and inflicted, all is reasonable. God has a right to demand perfect obedience from his perfect creature when placed under perfect conditions, as in Adam's case. And the decree that none shall live everlastingly except the **perfect**, is both a wise and a just provision for the everlasting welfare of all God's creatures.

There is a depth of meaning in the Creator's words, as he sent forth his fairly tried and justly condemned creatures, among the thorns and briars, to labor and pain, and sorrow, and diseas and to be subject to the casualties and calamities of nature's unfinished work. He said, "Cursed is the ground **for thy sake;" i. e.**, The earth in general is in its present imperfect condition for your profit and experience; even though you may not esteem it so. Adam would have sought to retain continual access to the garden fruits, to avoid severe labor and to enable him to fully sustain his vital powers and live forever; but in loving consideration for man's ultimate good, no less than in justice, and in respect for his own sentence of death, God prevented this and guarded the way back to the Garden; in order that the death sentence should not fail of execution, in order that sinners should not live forever and thus perpetuate sin.

The children of the condemned pair inherited their fall, imperfections and weaknesses, and also the penalties of these; for "who can bring a clean thing out of an unclean?" The whole race, therefore, as convict laborers, have not only been learning what sin and evil are, and their undesirable results, but by their labor and skill they are serving to prepare the earth and bring it as a whole to the full perfection designed for it, and illustrated in the condition of Eden—ready for a further purpose of God of which none but his children (and not all of them) are made aware through the Scriptures.

We can see, then, that labor and toil were prescribed for man's good. They have kept him so employed that he could not plan and consummate evil to the same extent that he otherwise would have done. And as the earth becomes more fertile, approaching perfection, man's vitality becomes less; so that now, with greater leisure to plot and scheme and grow wise in evil, the period of life in which to do so is shorter. What a mercy in disguise is present shortness of life, under present circumstances! Were some of our "shrewd business men" who accumulate millions of money, and grasp great power in a few short years, to live 930 years, as Adam did, what might we expect but that one man, or at most a syndicate or trust, would own every foot of land, control every drop of water and every breath of air, and have the rest of the race for their dupes and slaves?

God's action, then, in exposing his creatures to death, pain and various calamities, it must be seen, was, first of all, one which related only to his **present life on earth,** and to no other; for of any continuance of life, in any other locality, God did not give him the slightest intimation. On the contrary, the words of the penalty were: "Dust **thou art** and unto dust **shalt thou return**" — "dying thou shalt die." —Gen. 3:19; 2:17, margin.

True, God gave promise that, somehow and at some time, a son of the woman should accomplish a deliverance. But it was then vague and indefinite, merely a glimmer of hope, to show them that though God dealt severely with them, and on lines of law and justice, yet he sympathized with them, and would, ultimately, without violating **justice** or ignoring his own righteous sentence of death, bring succor.

God Just, Yet the Justifier of Sinners

Paul tells us that God adopted a method for the recovery of man from that original sentence of death that came upon all as the result of Adam's fall, which would show the **justice** of his sentence and the **unchangeableness** of his decrees, and yet permit such as are sick of sin to use their experience wisely, and to return to harmony and obedience to their Creator and his just and reasonable laws and regulations.

This Divine Plan, by which God could remain just and unchangeable in his attitude toward sin and sinners, and yet release the well-disposed from the penalty of sin (death and disfavor), is stated by the Apostle in Rom. 3:24-26.

In brief, this plan provided that another man who, by obedience to the law of God, should prove his worthiness of eternal life, might, by the willing sacrifice of the life to which he was thus proved worthy, redeem the forfeited life of Adam and of his posterity who lost life through him; for it is written, "In Adam all die," and "By the offence of one, sentence of condemnation came on all men."—I Cor. 15:22; Rom. 5:12, 18.

The Redeemer

Since the condemnation to death was thus upon all men, and since another man newly created and inexperienced as Adam was, though just as favorably situated, would have been similarly liable to fall, God devised the marvelous

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W. F. HUDGINGS, Editor.

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plan of transferring his only begotten Son from the spiritual to the human nature, and thus provided a man fit for sacrifice—"the man Christ Jesus who gave himself **a ransom** for all;" "who, though he was rich [though he was possessed of glory and honor and riches of wisdom and power above both angels and men], nevertheless for our sakes became poor (humbling himself to a lower nature, that of a man, becoming obedient even unto death] that we through his poverty might be made rich."—I Tim. 2:5, 6; 2 Cor. 8:9.

Thus the one **first** created, "the firstborn of all creation" (Col. 1:15), "the beginning of the creation of God" (Rev. 3:14), the one who had known God's character longer, more fully and more intimately than any other being, the one in fact who had been Jehovah's chief and honored, intelligent and active Agent in the creation of angels as well as of men, the one by whom all things were made, and aside from whom not anything was made (John 1:3; Col. 1:16, 17)—this great being, Jehovah's Prime Minister, and next to himself in dignity, the Almighty entrusted with the great work of redeeming and restoring mankind.

To redeem them would cost the sacrifice of the Son's own life as their ransom price, with all that that implied of suffering and self-denial. To restore them (such of them as should prove worthy — whosoever wills) would require the exercise of divine power to open the prison-house of death, and to break the fetters of sin and prejudice and superstition, and give to all the redeemed the fullest opportunity to decide whether they love good or evil, righteousness or sin, truth or error—to destroy all who love and work iniquity, and to develop and perfect again all who love and choose life upon its only condition—righteousness.

To know the Father's plan and his privilege of co-operation in its execution, was to appreciate it and joyfully engage therein. Willingly our Lord Jesus laid aside the glory of the higher nature which he had had with the Father from before the creation of man. (John 17:5; 2 Cor. 8:9). He was "made **flesh**" (John 1:14; Heb. 2:14), became a man at thirty years of age, and then began the great work of sacrifice, the sacrifice of himself, for the cancellation of the sin of the first man, to recover Adam and his race by dying on their behalf, as their Redeemer. By giving Justice the **price** of their liberty from Divine condemnation, he secures the legal right to cancel the sentence of condemnation to death against them, and hence the right to resurrect or restore to life and to all the lost estate and blessings, "whomsoever he wills." (John 5:21.) And he wills to restore all who shall prove worthy. And to prove who are worthy of everlasting life will be the object of the Millennial reign.—I Tim. 2:4; 2 Pet. 3:9.

This fact that our Lord's mission to earth at the first advent was to die for the race, that he might undo the results of Adam's transgression, and to secure the **right** to resurrect them and restore them, is clearly stated by the Apostle.—See, Rom. 5:6-12, 16-19, 21; I Cor. 15:21-24.

By His Knowledge

Though tempted in all points like as we (his "brethren") are, he ignored his own will (Luke 22:42; John 4:34; 5:30) and all suggestions from others contrary to God's plan (Matt. 16:23; Luke 4:4, 8, 12), and **obeyed** God implicitly. And therein lay the secret of his success. Temptations did not overcome him, as they did even the perfect man Adam, because of the fulness of his consecration to the Divine will and plan; and this fulness of consecration and trust was the result of his intimate **knowledge** of the Father and his unbounded confidence in his wisdom, love and power. He had knowledge of his previous existence as a spirit being with the Father (John 17:5; 3:12, 13). Our Lord's success, then, was the result of being rightly exercised by his **knowledge** of God; as it is written, "By his **knowledge** shall my righteous servant justify many, while bearing their iniquities."—Isa. 53:11.

The suggestive thoughts here are two: First, that even a perfect man failed in trial because of the lack of full appreciation of God's greatness, goodness and resources. Secondly, the **knowledge** (as in Satan's case) would be valueless, if unaccompanied by sincere love and consecration to God's will. A lesson further, to Christ's "brethren," is, that **knowledge** and **consecration** are both essential to their following in the Master's footsteps.

Among men he and his mission were not really known; even his most ardent followers and admirers at first supposed that his mission was merely to heal some of the sick Jews, and to advance their nation to the rulership of a dying world, and to be a teacher of morals; they saw not at first that his mission was to lay the foundation of a world-wide empire, which should include not only the living, but also the dead, of Adam's race, and which should insure everlastingly peace and joy to all the worthy, by eradicating, forever, sin and all who **love it** after fully comprehending its character in contrast with righteousness. Even his friends and disciples were slow to realize these grand dimensions of his work, though he continually repeated them, and bore witness, saying: "The Son of Man came to give his life a ransom for many;" "Verily, verily, the hour is coming* when the dead shall hear the voice of the Son of God, and they that hear [heed] shall live." "The Lord hath sent me to preach deliverance to the captives [of death] and recovering of sight to the [mentally, morally and physically] blind; to set at liberty them that are bruised"—injured by the Adamic fall.—Matt. 20:28; John 5:25; Luke 4:18.

The sacrifice of the Redeemer's all, as man's **ransom price**, was offered at the time he was thirty years old—at his baptism. And there the offering was accepted by Jehovah, as marked by his anointing with the spirit. Thenceforth, he spent the three and a half years of his ministry in using up the consecrated life already offered; and this he completed at Calvary. There the **price** of our liberty was paid in full. "It is finished!" It holds good; it is acceptable by the grace of God, as the offset and covering for every weakness and sin of the first man, and his posterity, resulting either directly, or indirectly, from the first disobedience and its fall. All that is necessary since, for a full return to divine favor and communion and to an inheritance in the Paradise of God, which the great Redeemer in due time has promised to establish in the entire earth, as at first in the Garden of Eden, is a recognition of sin, full repentance, and a turning from sin to righteousness. Christ will establish righteousness in the earth by the Kingdom of God, which he has promised shall be established and for which he has bidden us wait and hope, and for which he taught us to pray, "Thy Kingdom come, Thy will be done on earth even as it is done in heaven."

"YE SHALL ALL LIKEWISE PERISH"

Death, in whatever form it may come, is perishing, ceasing to exist. All mankind, through Adam's transgression, came under condemnation to loss of life, to "perish," "to be as though they had not been." And only one way of escape from that condemnation has been provided (Acts 4:12.) Because of Christ's redemptive work all may escape perishing by accepting the conditions of life. During Christ's Millennial reign those whom Pilate slew, and those upon whom the tower of Siloam fell, and all others of the race, sharers in the death penalty now upon all, will be released from the tomb, brought to a knowledge of Christ, his ransom work, and their privilege of repentance and full restitution to divine favor—life, etc. Thus seen, the Adamic death penalty was—to perish; but it will be canceled by Christ's Ransom, so far as it relates to those who, when brought to know the Redeemer, shall forsake sin. No longer should it be regarded as a perished condition, but as a "sleep" (John 11:11-14; Matt. 9:24; I Thes. 4:14; 5:10), from which the Redeemer will awaken all, to give each who did not have it before being overtaken by Adamic death, a full, individual opportunity to escape perishing and live forever. Yet, finally, all who shall fail to repent and lay hold upon the gracious Life-giver shall **perish**; they will fail to obtain the full restitution provided; they shall never see [perfect] life [full restitution] for the wrath or condemnation of God will abide on them, condemning them to death as unworthy of life. As this will be their second condemnation, and an individual one, so the penalty will be the Second Death, which will not be general to the race, but only upon such individuals as refuse God's favor of reconciliation and life.

Under that blessed and wise rule of Christ as King of nations,* all the evil, depraved tendencies inherited from the fall and from the six thousand years of degradation, will be restrained, held in check, by superhuman wisdom, love and power; and all being brought to a clear knowledge of the truth in its every phase, all will be fairly and fully tested. The lovers of righteousness will be perfected and given control of the perfected earth, while those loving unrighteousness under that clear light of knowledge and experience will, as followers of Satan's example, be utterly destroyed in the Second Death. The first death is the destruction to which all were subjected by Adam's sin, but from which all will be recovered by the Lord Jesus' sacrifice; and the Second Death is that destruction which will overtake those who, though redeemed by Christ from the first death, shall, by **their own wilful** conduct, merit and receive death again. This Second Death means their utter destruction, without hope of another redemption or resurrection, for Christ dieth no more. Nor could any good reason for their further trial be assigned; for the trial granted during the Millennial age under Christ, as Judge, will be a thorough and fair and individual and final trial. —I Cor. 15:25.

As our Lord Jesus used the calamities of his time as **illustrating** the just penalty against all who do not flee sin and lay hold upon the Redeemer and Life-giver, so we use them. We declare that destruction, perishing, is the just penalty of sin taught in the Scriptures. We denounce as un-Scriptural the eternal torment theory, so generally believed by God's children, as one of Satan's blasphemous slanders against God's character. And we proclaim that only by faith in the Redeemer, repentance and reformation, can the gift of God, eternal life through Jesus Christ our Lord, be obtained. Whoever hears the offer of life is responsible **to the extent** that he understands it; and according to God's promise and plan **all** mankind shall, at some time, either during the Gospel age, or during the coming Millennial Age, be brought to a **full, clear appreciation** of these conditions and opportunities, with fullest opportunities for repentance and life.

Calamities, then, are to be regarded, generally, as accidents, attributable to human imperfection and lack of experience, or to disturbances incidental to the preparation of the earth for its more quiet and perfect condition during the Sabbath, or Seventh Thousand years (the Millennium), and for its state of absolute perfection forever after the Millennium, during which, under Christ's direction, it shall be given its finishing touches and be made fully ready for the redeemed race, which his reign shall prepare also to rightly use and enjoy and rule the perfected earth. And man is exposed to these calamities and accidents, and not defended from them by his Almighty Creator, because, first, man is a sinner condemned to death, and is not to be spared from it, but must be allowed to pass through it; and secondly, by the present experiences with trouble and sorrow and pain, all of which are but elements of death, mankind is learning a lesson and laying up in store an experience with sin and its awful concomitants, sorrow, pain and death, which will be valuable in that Millennial Age, when each shall be required to choose between good and evil. The evil they now learn first; the good, and its blessed results and rewards, but dimly seen at present, will be fully displayed then—during the Millennium.

Special Providences for the Saints.

But some one inquires, If this be God's plan for redeeming the world by the death of his Son, and justifying and restoring all who believe in and accept of him, and obey and love righteousness, why did not the Millennial reign of Christ, with its favorable conditions and powerful restraints, begin at once, as soon as Christ had given the **ransom-price** at Calvary; instead of compelling those who would follow righteousness to "sail through bloody seas" and suffer for righteousness' sake? Or else, why not have postponed the giving of the **ransom** until the close of the six thousand years of evil and the inauguration of the Millennial reign? Or, at least, if the present order of events is best in the Divine wisdom, why does not God specially protect from calamities, accidents, sorrow, pain, death, etc., those who have fully accepted of Christ and who have sacrificed and are using their all in the service of righteousness?

Ah, yes! The subject would be incomplete were this point left untouched. The consecrated saints, the Church of the Gospel Age, are a "peculiar people," different from the remainder of the race; and God's dealings with them are peculiar and different also. Calamities, great and small, continually involve God's saints as well as the worldly, and seemingly as much by accident. But herein the Lord provides tests for our faith—intended either to turn us back, if we have not sufficient faith to permit further progress, or to develop and strengthen and increase our faith if we have it, and will exercise it under Divine direction.

The Lord's assurance to his truly consecrated, spirit-begotten children is, that all things shall work together for good to them. (Rom. 8:28.) God assures them that having entered into a new relationship with him, all of their affairs are henceforth his affairs and concern. Consequently, they may realize, fully, that however the world may be subject to **accidents**, incidental to present imperfect conditions under the curse, God's "little ones" are his peculiar care. Not a hair of their heads may suffer injury without his knowledge and consent. (Matt. 10:30; Luke 12:7.) How wonderful! And yet how reasonable when we recall the assurance that, "Like as a father pitieth his children, so the Lord pitieth them that reverence him."—Psalm 103:13.

THIEVES IN PARADISE

LUKE 23:43.—This greatly misunderstood text explained in the August number of PEOPLES PULPIT, Vol. I., No. 7.

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* *Sinaitic MS. omits the words "and now is."*

* *Not visible in flesh, however, for he is no longer flesh, having been highly exalted again after he had finished the flesh-life by giving it as our ransom price.*

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Pressing Toward the Mark

"Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things that are behind, and reaching forth to those things that are before, I press down upon the Mark for the prize of the high calling in Christ Jesus."—Phil. 3:13, 14.

WE ARE glad that, by the grace of God, we have been delivered from the terrible nightmare of eternal torment which for so many of us for years darkened our understanding of the Divine purposes set before us in the Bible. We are glad, not merely for our own sakes, but for the world of mankind, that we now see that the wilful rejectors of Divine Love and its provision will die the Second Death, perish, "Be as though they had not been." We are glad that the Apostle so explicitly stated this, saying, "Who shall be punished with everlasting destruction"—a destruction from which there shall be no redemption, no recovery, no resurrection.—2 Thes. 1:9.

But it is not enough for us to know that our Creator has no fiendish intentions towards us. Rather this knowledge of the mercy and love of God should draw our hearts to him and incline us to love him in return, and to seek to do those things which would please God, and which incidentally would bring to us, according to his arrangement, the highest amount of favor and blessing. This also is the Apostle's suggestion, saying, "Not that we first loved God, but that he first loved us, and sent his Son to be a satisfaction for our sins." (1 John 4:10.) And again, "The love of Christ constraineth us, for we thus judge * * * that we henceforth live not unto ourselves, but unto him who died for us." —2 Cor. 5:14, 15.

Our text addresses those who have responded to God's love, and who have become "followers of God, as dear children," followers of the Redeemer, "walking in his footsteps," as he hath set us an example. Notice the statement, "I count not myself to have apprehended"—to have grasped or taken possession of. In the preceding verse the Apostle tells us that the Lord apprehended him—laid hold upon him, when he was in a hopeless condition. He laid hold upon Saul because he was honest-hearted, even while wrong-headed. He opened Saul's eyes and gave him a helping hand out of his condition as a wanderer from God and a member of the fallen race. He offered to keep hold of him and to lead him, if he were willing, to exceeding glory and the divine nature, though the way would be a narrow and difficult and self-sacrificing one—impossible for all except those who at heart love the Lord and desire to avail themselves of the Lord's assisting grace. Note that the Apostle had not laid hold upon our Lord, but reversely the Lord had laid hold upon him, and had opened his eyes of understanding to discern the prize of the high calling, promising everything in the way of assistance and grace, if he continued sincerely earnest in his endeavor to grasp that prize, to lay hold upon it, to apprehend it.

Follow Us Who Follow Jesus.

It is a mistake to suppose that the Apostles and the early Church were called with any different calling or privilege from that which appertains to the entire Gospel Age. It is a mistake to suppose that the Scriptures recognize a clerical class and laity in the Church, and that the terms and conditions and narrow way and sacrifices and crown of glory at the end were intended only for the clergy. On the contrary the Scriptures assure us that the Church as a whole is a Royal Priesthood and that each faithful one is to be a sharer in the work of sacrificing, as well as in the coming glory of the Millennial Kingdom.

In order to understand what the Apostle meant by forgetting the things behind, let us note the context preceding and apply it individually, each to himself. St. Paul had been accused of disrespect to the Jewish Law of Circumcision, because he pointed out that it was not intended for nor necessary to the Gentiles—because he pointed out that it was merely a type of the cutting off or putting away of the filth of the flesh from our minds and hearts. But "circumcision of the heart" has in the Church taken the place of circumcision of the flesh commanded to the Jewish Church, whose day passed with Pentecost. The Apostle proceeds to show that if he chose to boast of his zeal for the Law, he would have as much to say for himself as could any Jew. But he declares that those things which he had before counted as gain, as something to be boastful of, as something to glory in, he now counted as loss and dross for the privilege of having a share with Christ in the sufferings of this present time, and by and by a share in his glorious Millennial Kingdom. He was willing to count everything of his previous hopes and ambitions as "loss and dross," as unworthy of the slightest notice, because of the knowledge he had gained of Jesus as the Messiah, and because of the privilege that had come to him of being a follower of Jesus, in his footsteps of suffering in the present life and in joint-heirship with him in the glories of the future. These earthly things behind he was daily losing sight of, and hoped might never again have a place in his heart and ambitions, which were now turned in another direction entirely. And so, dear friends should it be with us.

That I May Know Him.

The Apostle, at the time he wrote these words, was far from ignorant of his Saviour, but intimates that the more he knew, the more he realized the length and breadth and height and depth of the love of God, "manifested in Jesus." He wanted to know him more and more. He wanted that intimate heart communion and fellowship which would enable him to take the Lord's view of every incident and experience of life, that thus he might be the partaker of the sufferings of Christ, and bearer of the cross of Christ daily. Nor was this the end of his ambitions. Beyond this, having heard of the Father's intention that all believers who would become "copies of his Son" should be sharers with him in his glorious nature and Kingdom, the Apostle was anxious to know the Lord to the full and to enter with him into the heavenly glory. That was the prize set before him in the Gospel of Messiah, which had changed his whole life current, so that those whom he once despised and persecuted he now loved and served; so that the things he used to enjoy were now repulsive, and the things he once disdained now filled his heart and enthused him and occupied his time and energy. The things before him were so glorious that the things behind, which once seemed grand, now seemed puny, insignificant, unworthy—dross.

What he saw before him he tells us. He calls it the "prize" and says that it is to be attained only by believers—and then only through consecration unto death. More than this, they would need a resurrection before they could enter into those glories; not such a resurrection as will be made possible to the remainder of Adam's race, but a special resurrection, called elsewhere the "First (chief) Resurrection." The Apostle here speaks of this resurrection, in which himself and all the faithful of the elect Church shall share as being a part of "His (Christ's) Resurrection." What can he mean? Was the resurrection of our Lord different from that which will come to mankind in general? Yes, indeed! Mankind in general will be privileged to be resurrected, raised up, not only out of the tomb to such a condition as is now enjoyed, but beyond this, gradually, during the Millennium, to be raised up, up, up to human perfection—to all that was lost in Adam and redeemed by Christ through his obedience even unto death, the death of the cross. But Christ's resurrection was different from that of the world. And the resurrection of the Church, "Which is his Body," will be like his, different from that provided for the world in general. (Eph. 1:23.) This resurrection of "The Christ (Jesus the Head and the Church, his Body)" the Apostle describes minutely in 1 Cor. 15:42-49.

He here speaks of the "First Resurrection," "His Resurrection," as "The Resurrection" of the special and peculiar class of the dead—"The dead in Christ"—those who lay down their lives in sacrificial service, as members of Christ. Note the Apostle's words, "If by any means I might attain unto THE resurrection of THE dead." (Phil. 3:11.) To attain this glorious resurrection, provided only for the spirit-begotten members of the Anointed, he was glad to have fellowship in the sufferings of Christ and to conform to his experiences so as to have share in his death. Is it so with us, dear brethren and sisters? Are we thus in earnest? Does the prize of the Divine calling thus shine before the eyes of our understanding, making every other ambition insignificant dross in comparison?"

"This One Thing I Do."

Ah! this was the secret of the Apostle's great success—"This one thing I do." He concentrated his time, his thought, his energy, upon this one object or goal, which proved the brighter and more valuable to his appreciation every hour. True, there were ordinary things of life, such as eating and drinking and resting and, at one time, tent-making, which occupied some of his hours. But these were not paramount, were not dominating. He aspired, not to be known as the greatest or most expert tent-maker. He aspired not to amass great wealth in that or any other labor or business. He lived not for his belly, nor did he, as a sluggard, waste valuable time in sleep. Every hour, every energy, had been devoted to God and his service—and was so applied, not of compulsion, nor of slavish fear, but out of a faithful heart, appreciating the privileges and anxious to show to the Lord his loving devotion. Is it so with us? If it has not been so with all of us in the past, shall it not be so with us now—our vow to the Lord renewed? Shall we not cast aside and forget the earthly aims and projects which occupied us and devote our time and energy and strength and thought to the Lord? Shall we not lay aside every weight, and whatever may be our besetting sin, and resolve or vow to the Lord today "To run with patience the race that is set before us?"—Heb. 12:1.

Whoever divides his heart, whoever attempts to serve the interests of several equally, will surely fail. Not only does such a half-way course fail to meet with the Divine approval as worthy of joint-heirship in the Kingdom with Christ, but it fails also to meet the world's approval and to gain the advantages of this present life. Each of us, therefore, should sit down and count the cost, and reap the benefits accruing. If we believe that it would pay us best to serve mammon, then we should serve mammon with all our hearts. But if experience and the Word of God bring us to the conclusion that only the service of God can bring us truest happiness in the present and the future life, and if we hear the Master's words to us, "Ye cannot serve God and mammon," then let us determine to serve the Lord and not serve mammon, but merely use mammon and advantages of life as special assistances leading on to God, to righteousness, to self-sacrifices for joint-heirship in the Kingdom with our Lord and all the faithful.

Some Things to Be Remembered.

The Apostle surely never meant that everything behind should be forgotten; for, in that event, all the valuable lessons of life, which we have learned in the School of Christ, would be lost to us. We want to remember life's experiences. We want to profit by them. We desire that every failure shall be discerned, and its cause, that, by remembering the same, we shall not from similar weaknesses of the flesh, fall again into the same snare of the Adversary. We desire that all the lessons of life, which have cost us so much in the School of Christ, shall be cherished and grow more valuable to us every day. Let this also be our endeavor to see to it that no valuable lesson is lost, and that those lessons of the past are clearly and firmly held.

But, on the other hand, there are certain things connected with the experiences of God's children in the past that they are invited to forget, and to remember that God has forgotten them and blotted them out, in so far as there was a record against us.

But all this is faith; God's dealing with the Elect Church during this Gospel Age is on that basis. "We walk by faith, and not by sight." Whoever cannot exericse faith cannot have the blessings now proffered to the believer, but must wait for the next Dispensation, in which sight will be granted and works will be required. And there are different degrees of faith; those standing the severest tests thereby evidence their preparation for God's favors of the future life beyond the vail. Let us, then, learn to exercise faith in all the glorious promises of God's Word, but not credulity in the words of man. One of the most beneficent uses of faith is in connection with the realization of the "forgiveness of our sins that are past, by the forbearance of God." In proportion as we can realize this and act upon it, it gives us confidence and joy and peace and preparation for further Divine leadings and blessings.

We have heretofore suggested what we now wish to further, if possible, emphasize; namely, the fact that there is a Divine standard of holiness, of righteousness, which, if it be not attained, will mean our non-acceptance by the Lord as members of his Elect Church; and, more than this, our unfitness for eternal life upon any plane. This standard of character, or mark of perfection, as we have pointed out, is not a standard or mark of fleshly perfection, because the Lord accepts amongst his consecrated disciples those of various degrees of mental, moral and physical degeneracy. The justification which he provides makes up for the blemishes of each, for the more blemished as well as for the less blemished.

We are to bear in mind that there is no development in heaven, and hence perfection of character must be attained by the saints before they die. And, similarly, the world during the Millennium must attain this perfect development before the close of the age in order to be fit for eternal life, according to the Divine promise and standards.

Pressing Toward the Mark.

Is it asked to what extent will this standard of perfect love in the heart manifest itself in the flesh? We answer, that during the Millennial Age it will manifest itself perfectly in the flesh, for the world then will be judged according to the actual attainments in their flesh, and perfection by restitution will be not only possible, but required. But as for us of the Gospel Age, we who are being judged not according to the flesh but according to the spirit, to what extent will the new mind, the new nature, when at the Mark of Perfect Love, be able to govern and control the flesh? Our answer is, that the degrees of control will vary much according to the degrees of imperfection with which the mortal body is afflicted.

The only standard which we can set forth is that the new nature, new mind, new will, would be very regretful, very sorrowful, in respect to any laches, or errors, of its mortal body. The Lord would know (and perhaps the brethren also to some extent) of the New Creature's endeavor to control the mortal body by the degree of its grief in connection with every error, and its continually renewed effort to bring every power of the body, and even every thought, into complete subjection to the will of God in Christ. Any sympathy with sin is an evidence that the New Creature is not at the Mark. And no sympathy with sin, but constant endeavor for righteousness, is evidence that it is at the Mark.

Some may be at this Mark for a longer and some for a shorter period. Our Lord was surely at it from the beginning of his ministry. He was tested there, while at the Mark of perfect love. All the besetments of the Adversary and of the world failed to move him from that position of perfect love. He laid down his life at this Mark. St. Paul was surely at this Mark for many years before his actual death. He was continually laying down his life for the brethren, continually serving his enemies and praying for them; and surely he was continually loving and serving the Lord with his every power and talent.

No Christian should be satisfied with a long delay in reaching the Mark. The milk of the Word should be received, its strength should be appropriated, spiritual sight and spiritual energy should quickly follow, and strong meat of Divine Truth should speedily bring to full maturity the Christian character. And once attained, it should be held at any cost through all the trials and difficulties which the Adversary, and the world, and the flesh, might be permitted to bring against us. The severest temptations come after we have reached the Mark—temptations to slackness in service of God; temptations to withhold parts of our sacrifice; temptations to deal unkindly, uncharitably, unlovingly with the brethren, or unjustly with our neighbor, or ungenerously with our enemies. All of these must be resisted as we prize our eternal life, as we prize the promise of joint-heirship and fellowship with our Redeemer in His Kingdom.

Whoever sees this subject clearly must realize that as a Christian he has to do with a great proposition which will thoroughly test his loyalty, his courage, his zeal, his love. He will need to remember the Lord's comforting assurances of grace to help in every time of need if he would come off a victor and not be dismayed, nor have his courage beaten down by the Adversary's attacks.

So then, let us, with the Apostle, remember all of God's favors of the past, as well as of the present, and remember the lessons learned through our experiences, including our stumblings and failures. But let us put away every feeling of condemnation as respects the sins which God has freely forgiven, that "We may assure our hearts before him in love," and let us forget our worldly greatness, if we had any, our worldly prospects and aims and ambitions and triumphs and flatteries, and let us set our affections, aims, purposes, zeal, on the things that are before, and make haste towards them, with full assurance of faith in him who promised them. Thus may we come off conquerors and have most profitable years—by his grace!

Christian Science Unscientific and Unchristian

THE following criticism of a minister's address from the Scranton (Pa.) "Times" is worthy of circulation: Editor of "The Times," Scranton, Pa.:

Dear Sir: Public attention having been called to the doctrines of Christian Science, by the lecture of Rev. Irving C. Tomlinson, reported in the public press, it has occurred to me that both the friends and opponents of this theory would welcome public expressions on the subject; hence my letter.

One of the first points that Rev. Tomlinson made is that Mrs. Eddy's views have been accepted by many "learned scholars, wise judges," etc. But now, hear the Word of the Lord regarding those who accept the doctrines which Christ himself taught: "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes."—Matt. 11:25. "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called."—I Cor. 1:26.

Prosperity Not a Proof of Merit

The second point Rev. Tomlinson makes is its growth. Hear the Word of the Lord: "For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that if it were possible, they shall deceive the very elect."—Matt. 24:24. "There shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them." "And many shall follow their pernicious ways."—2 Peter 2:1, 2.

The third point Rev. Tomlinson makes is its financial prosperity. Hear the Word of the Lord: "Woe unto you that are rich! for ye have received your consolation." (Luke 6:24.) "Hearken, my beloved brethren, hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?" (James 2:5.) "I will spue thee out of my mouth because thou sayest I am rich and increased with goods, and have need of nothing; and knowest not that thou are wretched, and miserable, and poor, and blind and naked."—Rev. 3:16, 17.

The fourth point Rev. Tomlinson makes is that Christian Science does not deny the true personality of God. Hear Mrs. Eddy on this point: "Jehovah is not a person. God is principle." Principle is "life, truth, love, substance and intelligence." "In divine Science, God and men are inseparable, as Principle and its idea." "Woman is the highest term for man." There you have it! **Mrs. Eddy is God.** She has proved it! Nothing could be more simple. Now hear the Word of the Lord: "Thus saith Jehovah, thy Redeemer, and he that formed three from the womb; I am Jehovah that maketh all things; that stretcheth forth the heavens alone [without Mrs. Eddy's help]; that spreadeth abroad the earth by myself; that frustrateth the tokens of the liars and maketh diviners mad; that turneth wise men backward, and maketh their knowledge foolish."—Isa. 44:24, 25.

Rev. Tomlinson's fifth point is that it does not deny the Atonement. Hear Mrs. Eddy on this point: "Not the death of the cross, but the cross-bearing deathless life, that Jesus left for the example of mankind, ransoms from sin all who follow it." Now hear the Word of the Lord: "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold; but with the precious blood of Christ."—1 Peter 1:18, 19. "Thou wast slain, and hast redeemed us to God by thy blood."—Rev. 5:9. "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures."—I. Cor. 15:3.

"Many Wonderful Works" Not Proof

Rev. Tomlinson's sixth point is that Christian Science is one of the many bodies of worshippers which lay great stress on the subject of healing. He says: "It has been mistakenly supposed by some that, though the disciples healed the sick while Jesus was with them, their power ceased when he was gone." At this point of his discourse Rev. Tomlinson came very near to making a correct statement. His principal error is in the use of the word "mistakenly." Christian people who know their Bibles, understand very well that the gifts of healing possessed by the early Church were bestowed upon it as a means for its introduction to the attention of mankind, some one or more gifts being conferred, at the hands of the Apostles, upon all who confessed Christ by immersion. The power of conferring those gifts was vested by our Lord in his twelve Apostles, of whom, by Divine arrangement, Paul was one. None others in their day or since have been able to confer those gifts which Paul describes; hence they did "vanish away" when the apostles died. By that time, the Church had been brought prominently before the attention of the world, and those miraculous gifts were not necessary; and by that time, too, they began to have the New Testament and parts of the Old Testament in the possession of each congregation, so that coming together they could edify and instruct and build one another up with the truth from those inspired sources, and not longer require, as at first, the miraculous gifts as a means for their edification and instruction. It was this apostolic privilege, of bestowing these gifts upon others, which Simon Magus wanted to purchase with money, for which he was so sharply reproved. Get your Bible and read about the experiences of Simon Magus, the first great would-be Christian Science teacher, in Acts 8:13-20.

Interpolation, Not Scripture

Rev. Tomlinson goes on to say: "In his farewell address to the members of his church, the Master said as reported in the last chapter of Mark: 'These signs shall follow them that believe; in my name they shall cast out devils; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick and they shall recover.' Right here is where Rev. Tomlinson stuck his foot into it, in bad shape, for all careful Bible students know that the last twelve verses of the Book of Mark are wanting in the Sinaitic and Vatican MSS., the oldest and most authentic copies of the New Testament in existence. It is evident that Mark's gospel was completed for him about five centuries after he wrote it, for the Alexandrine MS., written in the fifth century, is the oldest Greek MS. which contains these verses. Read these spurious verses carefully, note the marginal reading in the Revised Version, note their untruthfulness in the light of facts, and mark them in your Bible. I feel constrained to say to Rev. Tomlinson that this is very bad "Science." It would have to go under the classification referred to by the Apostle when he warned Timothy against the erroneous teachings of "Science falsely so called."—1 Tim. 6:20.

Women Not Always Messengers of Light

Rev. Tomlinson's final point is that "Christian Science was discovered and founded by a woman," and "in the churches of this denomination, man and woman unite in the conduct of the Sunday services." Right here he shows again that Mrs. Eddy's book, and not the Bible, is the true text-book of the movement in which he is interested. No one held woman in higher esteem than our Lord, yet when choosing his twelve Apostles, and later the seventy, he included none of them. Nor were any female members of the tribe of Levi eligible to the priestly office. The first woman was Satan's first ambassador—a successful one, too, in misleading the first man and plunging the entire race into sin and death. The Divine Program runs counter to the natural tendency of all men to specially esteem woman in religious matters. This tendency is notable in the records of the past as well as the present, as evidenced by the Egyptian goddess Isis, the Assyrian goddess Ashtaroth, the Greek goddess Diana, the Roman goddesses Juno and Venus, the worship of Mary, the mother of Jesus, the use of women as mediums in Spiritualistic seances, and finally the exaltation of Mrs. Eddy.

Hear the Word of the Lord: "Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence." This is in accord with the wishes of the best women of all ages. The true woman desires to retreat from the limelight of publicity, and to put the responsibility for Christian instruction where it properly belongs, upon the half of the human family that is best fitted to impart such instruction without the damage to character and disposition which so soon mars the womanhood of the gentler sex, when they take up duties for which they were not by nature designed, and from which they are prohibited by the Word of God.

In conclusion, let me urge that the true Christian does not need Mrs. Eddy's text-book. He has an infinitely better one, namely, "The Word of God, which liveth and abideth forever." (I Peter 1:23.) It is not Mrs. Eddy's book, but it is "The Holy Scriptures, which are able to make thee wise unto salvation." (II Tim. 3:15.) It is through them alone "That the man of God may be perfect, thoroughly furnished unto all good works."

Let the Shadows Flee Away

It was the Word of God, **made clear to me some years ago, through reading the Scripture Study series of Bible helps,** that led me to see how un-Scriptural is this Christian Science theory, and how unscholarly and unscientific. Christian Science teaches that the meaning of certain words is as follows:

Adam.....ADamn, or Error.
Eve.....Evil.
God.....Good, or Principle.
Israel.....Is Real.
Mary.....Sweet.

Now that all may see just how childish is this method of twisting words, I give the exact meaning of each of the foregoing words in the Hebrew, from which they were taken:

Adam..Of the Ground.
Eve....Life-Giving, or Life Sustainer.
God...Mighty One.
Israel...Ruling with God.
Mary...Bitter.

In the case of the meaning of the word Mary, Mrs. Eddy has made a most ridiculous mess, for the word comes from the Hebrew "Marah," and its only meaning is "Bitter." Turn to Exodus 15:23, and read for yourself: "And when they came to Marah, they could not drink of the waters of Marah, for they were bitter; therefore, the name of it was called Marah."

Yours in behalf of the Old Book,
CLAYTON J. WOODWORTH.

"SANCTIFY THEM THROUGH THY TRUTH"

THIS IS NOT AN ADVERTISEMENT, BUT AN EDITORIAL

"STUDIES IN THE SCRIPTURES"

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We urge that you read these STUDIES, yea that you study them, if you would have the greatest blessing imaginable by a Christian in the present life. Never mind the fact that some dear Christian people speak evil of this work as many spoke evil of our Master and his words. They are prejudiced, blinded, like Saul of Tarsus of old. In ignorance they oppose, not having read. Hearken to the words of C. T. SMITH (Bill Arp), Contributing Editor to *The Atlanta Constitution,* which we heartily endorse:—

"This wonderful book makes no assertions that are not well sustained by the Scriptures. It is built up stone by stone, and upon every stone is the text, and it becomes a pyramid of God's love and mercy and wisdom. There is nothing in the Bible that the author denies or doubts, but there are many texts that he throws a flood of light upon that seem to uncover its meaning.

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THY WORD IS TRUTH

THY WORD IS TRUTH

"THE TRUTH SHALL MAKE YOU FREE"

The Bible Students Monthly

International Bible Students Association, *Publishers.*

Vol. VII. BROOKLYN, N. Y. No. 2

Our Lord's Return

"If I go I will come again."—John 14:3.

THAT our Lord intended his disciples to understand that for some purpose, in some manner, and at some time, he would come again is, we presume, admitted and believed by all familiar with the Scriptures, for, when he said, "If I go, I will come again" (John 14:3), he certainly referred to a **second personal coming.**

Quite a number think that when sinners are converted that forms a part of the coming of Christ, and that so he will continue coming until all the world is converted. Then, say they, he will have fully come.

These evidently forget the testimony of the Scriptures on the subject, which declare the reverse of their expectation; that at the time of our Lord's second coming the world will be far from converted to God; that "In the last days perilous times shall come, for men shall be lovers of pleasure more than lovers of God" (2 Tim. 3:1-4); that "Evil men and seducers shall wax worse and worse, deceiving, and being deceived." (Verse 13.) They forget the Master's special warning to his "little flock"; "Take heed to yourselves lest that day come upon you unawares, for as a **snare** shall it come on all them [not taking heed] that dwell on the face of the whole earth." (Luke 21:34, 35.) Again, we may rest assured that when it is said, "All kindreds of the earth shall wail because of him," when they see him coming (Rev. 1:7), no reference is made to the conversion of sinners. Do all men wail because of the conversion of sinners? On the contrary, if this passage refers, as almost all admit, to Christ's presence on earth, it teaches that all on earth will not love his appearing, as they certainly would do if all were converted.

Some expect an actual coming and presence of the Lord, but **set the time** of the event a long way off, claiming that through the efforts of the Church in its present condition the world must be converted, and thus the Millennial Age be introduced. They claim that when the world has been converted, and Satan bound, and the knowledge of the Lord caused to fill the whole earth, and when the nations learn war no more, then the work of the Church in her present condition will be ended; and that when she has accomplished this great and difficult task the Lord will come to wind up earthly affairs, reward believers and condemn sinners.

Some Scriptures, taken disconnectedly, seem to favor this view; but when God's Word and plan are viewed as a whole these will all be found to favor the opposite view, viz., that Christ comes before the conversion of the world, and reigns for the purpose of converting the world; that the Church is now being tried, and that the reward promised the overcomers is that after being glorified they shall share with the Lord Jesus in that reign, which is God's appointed means of blessing the world and causing the knowledge of the Lord to come to every creature. Such are the Lord's special promises: "To him that overcometh will I grant to sit with me in my throne ... And they lived and reigned with Christ a thousand years."

The Apostle (Acts 15:14) tells us that the **main object** of the Gospel in the present age is "to take out a people" for Christ's name—the overcoming Church, which, at his second advent will be united to him and receive his name. The witnessing to the world during this age is a secondary object.

"My Plans are Not as Your Plans"

A further examination of God's revealed plans will give a broader view of the object of both the first and second advents; and we should remember that both events stand related as parts of one plan. The specific work of the first advent was to die for men; and that of the second is to **restore,** and bless, and liberate the redeemed. Having given his life a ransom for all, our Savior ascended to present that sacrifice to the Father, thus making reconciliation for man's iniquity. He tarries and permits "the prince of this world" to continue the rule of evil, until after the selection of "the Bride, the Lamb's Wife," who, to be accounted **worthy** of such honor, must overcome the influence of the present evil world. Then the work of giving to the world of mankind the great blessings secured to them by his sacrifice will be due to commence, and he will come forth to bless all the families of the earth.—Heb. 9:24, 28; Acts 15:14; Rev. 3:21.

True, the restoring and blessing could have commenced at once, when the ransom price was paid by the Redeemer, and then the coming of Messiah would have been but one event, the reign and blessing beginning at once, as the Apostles at first expected. (Acts 1:6.) But God had provided "some better thing for us"—the Christian Church (Heb. 11:40); hence it is in our interest that the reign of Christ is separated from the sufferings of the Head by these 18 centuries.

This period between the first and second advents, between the giving of the ransom for all and the blessing of all, is for the trial and selection of the Church, which is the Body of Christ; otherwise there would have been only the one advent, and the work which will be done during the period of his second presence, in the Millennium, would have followed the resurrection of Jesus. Or, instead of saying that the work of the second advent would have followed at once the work of the first, let us say, rather, that had Jehovah not purposed the selection of the "little flock," "the Body of Christ," the first advent would not have taken place when it did, but would have occurred at the time of the second advent, and there would have been but one. For God has evidently designed the **permission** of evil for six thousand years, as well as that the cleansing and restitution of all shall be occomplished during the seventh thousand.

WHAT IS THE SOUL?

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Thus seen, the coming of Jesus, as the sacrifice and ransom for sinners, was just long enough in advance of the blessing and restoring time to allow for the selection of his "little flock" of "joint-heirs." This will account to some for the apparent delay on God's part in giving the blessings promised, and provided for, in the ransom. The blessings will come in due time, as at first planned; though for a glorious purpose, the price was laid down longer beforehand than men would have expected.

Those who claim that Jehovah has been trying for six thousand years to convert the world and failing all the time, must find it difficult to reconcile such views with the Bible assurance that all God's purposes shall be accomplished, and that his Word shall not return unto him void, but shall prosper in the **thing whereto it was sent.** (Isa. 55:11.) The fact that the world has not yet been converted, and that the knowledge of the Lord has not yet filled the earth, is a proof that it has not yet been **sent** on that mission.

Different Classes of "Elect."

Glancing backward, we notice the selection, or election of Abraham and certain of his offspring as the channels through which the promised Seed, the blesser of all the families of the earth, shall come. (Gal. 3:16, 29.) We note also the selection of Israel from among all nations, as the one in whom, typically, God illustrated how the great work for the world should be accomplished—their deliverance from Egypt, their Canaan, their Covenant, their laws, their sacrifices for sins, for the blotting out of guilt and for the sprinkling of the people, and their priesthood for the accomplishment of all this, being a miniature and typical representation of the real priesthood and sacrifices for the purifying of the world of mankind. God, speaking to Israel, said, "You only have I known of all the families of the earth." (Amos 3:2.) This people alone was recognized until Christ came; yes, and afterwards, for his ministry was confined to them, and he would not permit his disciples to go to others—saying, as he sent them out, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not." Why so, Lord? Because, he explains, "I am not sent but to the lost sheep of the house of Israel." (Matt. 10:5, 6; 15:24.) All his time was devoted to them until his death, and there was done his first work for the world, the first display of his free and all-abounding grace, which in "due time" shall indeed be a blessing to all. When the called-out company (called to be sons of God, heirs of God, and joint-heirs with Jesus Christ our Lord—who have made their calling and election sure) is complete, then this feature of the plan of God for the world's salvation will be only beginning.

Not until it is selected, developed, and exalted to power, will **the Seed** bruise the serpent's head. "The God of peace shall bruise Satan under your feet **shortly.**" (Rom. 16:20; Gen. 3:15.) The Gospel Age makes ready the chaste virgin, the faithful Church, for the coming Bridegroom. And in the end of the age, when she is made "ready" (Rev. 19:7), the Bridegroom comes, and they that are ready go in with him to the marriage—the second Adam and the second Eve become one, and then the glorious work of restitution begins. In the next dispensation the Church will be no longer the espoused virgin, but the Bride; and then shall "The Spirit and the Bride, say, Come! And let him that heareth say, Come! And let him that is athirst come. And whosoever will, let him take the water of life freely."—Rev. 22:17.

The Gospel Age, so far from closing the Church's mission, is only a necessary preparation for the great future work. For this promised and coming blessing "the whole creation groaneth and travaileth in pain together until now, waiting for the **manifestation** of the sons of God." (Rom. 8:22, 19.) And it is a blessed fact that free grace in fullest measure, not merely for the living, but for those who have died as well, is provided in our Father's plan as the blessed opportunity of the coming age.

Pre-Millennarians Come Short.

Those who can see something of the blessings due at the second advent, and who appreciate in some measure the fact that the Lord comes to bestow the grand blessing secured by his death, fail to see this last proposition; viz., that those in their graves have as much interest in that glorious reign of Messiah as those who at that time will be less completely under the bondage of corruption—death. But as surely as Jesus died for all, they all must have the blessings and opportunities which he purchases with his own precious blood. Hence we should expect blessings in the Millennial Age upon all those in their graves as well as upon those not in them; and of this we will find abundant proof, as we look further into the Lord's testimony on the subject. It is because of God's plan for their release that those in the tomb are called **"prisoners of hope."** What is, and is to be, their condition? Did God make no provision for these, whose condition and circumstances he must have foreseen? Or did he, from the foundation of the world make a wretched and merciless provision for their hopeless, eternal torment, as many of his children claim? Or has he yet in store in the heights and depths, and lengths and breadths of his plan, an opportunity for all to come to the knowledge of that **only name,** and, by becoming obedient to the conditions, to enjoy everlasting life? We

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W. F. HUDGINGS, Editor.

13, 15, 17 HICKS ST., BROOKLYN, N. Y.

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read that "God is love," and "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish." (1 John 4:8; John 3:16.) Would it not seem that if God loved the world so much he might have made provision, not only that believers might be saved, but also that all might hear in order to believe?

Again, when we read, "That was the true light that lighteth every man that cometh into the world" (John 1:9), our observation says, Not so; every man has not been enlightened; we cannot see that our Lord has lighted more than a few of earth's billions. Even in this comparatively enlightened day, millions of heathen give no evidence of such enlightenment; neither did the Sodomites, nor multitudes of others in past ages. Jesus Christ, by the grace of God, tasted death **"for every man."** (Heb. 2:9.) But if he tasted death for the entire race of over twenty billions, and from any cause that sacrifice becomes efficacious to only one billion, was not the redemption comparatively a failure? And in that case, is not the Apostle's statement too broad? When again we read, "Behold I bring you good tidings of great joy, which shall be to **all people"** (Luke 2:10), and looking about us, see that it is only to a "little flock" that it has been good tidings, and not to all people, we would be compelled to wonder whether the angels had not overstated the goodness and breadth of their message, and overrated the importance of the work to be accomplished by the Messiah whom they announced.

Another statement is, "There is one God, and one Mediator between God and men, the man Christ Jesus, who give himself a ransom for all. (1 Tim. 2:5, 6.) A ransom for all? Then why should not all the ransomed have some benefit from Christ's death? Why should not **all** come to **a** knowledge of the truth, that they may believe?

Plan of the Ages—The God-Given Key.

Without the key, how dark, how inconsistent, these statements appear; but when we find the key to God's plan, these texts all declare with one voice, "God is love"! This key is found in the latter part of the text last quoted—"Who gave himself a ransom for all, **to be testified in due time."** God has a due time for every thing. He could have testified it to these in their past lifetime; but since he did not it proves that their due time must be future. For those who will be of the Church, the Bride of Christ, and share the Kingdom honors, the present is the "due time" to hear; and whosoever now has an ear to hear, let him hear and heed, and he will be blessed accordingly. Though Jesus gave our ransom before we were born, it was not our "due time" to hear of it for long years afterward, and only the appreciation of it brought responsibility; and this, only to the extent of our ability and appreciation. The same principle applies to all; in God's due time it will be testified to all, and all will then have opportunity to believe and to be blessed by it.

The prevailing opinion is that death ends all probation; but there is no Scripture which so teaches. Since God does not purpose to save men on account of ignorance, but "will have all **men** to come unto the knowledge of the truth" (1 Tim. 2:4); and since the masses of mankind have died in ignorance; and since "there is no work, nor device, nor knowledge, nor wisdom, in the grave" (Eccl. 9:10); therefore God has prepared for the awakening of the dead, in order to knowledge, faith and salvation. Hence his plan is, that "as all in Adam die, even so shall all in Christ be made alive, but each one in his own order"—the Gospel Church, the Bride, the Body of Christ, first; afterward, during the Millennial Age, all who shall become his during that thousand years of his **presence** (mistranslated **coming**), the Lord's due time for all to know him, from the least to the greatest.—1 Cor. 15:22.

Thus we see that all these hitherto difficult texts are explained by the statement—"to be testified in due time." **In due time,** that true Light shall lighten every man that has come into the world. **In due time,** it shall be "good tidings of great joy to all people." And in no other way can these Scriptures be used without wresting. Paul carries out this line of argument with emphasis in Rom. 5:18, 19. He reasons that, as all men were condemned to death because of Adam's transgression, so, also, Christ's righteousness, and obedience even unto death, have become a ground of justification; and that as all lost life in the first Adam, so all, aside from personal demerit, may receive life by accepting the second Adam.

Peter tells us that this restitution is spoken of by the mouth of all the holy prophets. (Acts 3:19-21.) They all teach it. Ezekiel says of the valley of dry bones, "These bones are the whole house of Israel." And God says to Israel, "Behold, O my people, I will open your graves and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I ... shall put my Spirit in you, and I shall place you in your own land; then shall ye know that I the Lord have spoken it, and performed it, saith the Lord."—Ezek. 37:11-14.

To this Paul's words agree (Rom. 11:25, 26)—"Blindness in part is happened to Israel until the fulness of the Gentiles [the elect company, the Bride of Christ] be come in; and so all Israel shall be saved," or brought back from their cast-off condition; for "God hath not cast away his people which he foreknew." (Verse 2.) They were cast off from his favor while the Bride of Christ was being selected, but will be reinstated when the work is accomplished. (Verses 28-33.) The prophecies are full of statements of how God will plant them again, and they shall be no more plucked up. "Thus saith the Lord, the God of Israel ... I will set mine eyes upon them for good, and I will bring them again to this land; and I will build them and not pull them down, and I will plant them and not pluck them up. And I will give them an heart to know me, that I am the Lord; and they shall be my people, and I will be their God, for they shall return unto me with their whole heart." (Jer. 24:5-7; 31:28; 32:40-42; 33:6-16.) These cannot refer merely to restorations from former captivities in Babylon, Syria, etc., for they have since been plucked up.

Though many of the prophecies and promises of future blessings seem to apply to Israel only, it must be remembered that they were a typical people, and hence the promises made to them, while sometimes having a special application to themselves, generally have also a wider application to the whole world of mankind which that nation typified. While Israel as a nation was typical of the whole world, its priesthood was typical of the elect "little flock," the Head and Body of Christ, the "Royal Priesthood"; and the sacrifices, cleansings and atonement made for Israel typified the "better sacrifices," fuller cleansings and real atonement "for the sins of the whole world," of which they are a part.

A Crucial Test—The Sodomites.

And not only so, but God mentions by name other nations and promises their restoration. As a forcible illustration we mention the Sodomites. Surely, if we shall find the restitution of the Sodomites clearly taught, we may feel satisfied of the truth of this glorious doctrine of restitution for all mankind, spoken by the mouth of all the holy prophets. And why should not the Sodomites have an opportunity to reach perfection, and everlasting life as well as Israel, or as any of us? True, they were not righteous, but neither was Israel, nor we who now hear the Gospel. "There is none righteous; no, not one," aside from the imputed righteousness of Christ, who died for all. Our Lord's own words tell us that although God rained down fire from heaven and destroyed them all because of their wickedness, yet the Sodomites were not so great sinners in his sight as were the Jews, who had more knowledge. (Gen. 19:24; Luke 17:29.) Unto the Jews of Capernaum he said, "If the mighty works which have been done in thee had been done in Sodom, it would have remained until this day."—Matt. 11:23.

Thus our Lord teaches that the Sodomites did not have a full opportunity; and he guarantees them such opportunity when he adds (v. 24), "But I say unto you, that it shall be more tolerable for the land of Sodom, in the day of judgment, than for thee." The character of the day of judgment and its work is shown elsewhere.* Here we merely call attention to the fact that it will be a **tolerable** time for Capernaum, and yet **more tolerable** for Sodom; because, though neither had yet had **full** knowledge, nor all the blessings designed to come through the "Seed," yet Capernaum had sinned against more light.

And if Capernaum and all Israel are to be remembered and blessed under the "New Covenant," why should not the Sodomites also be blessed among **"all** the families of the earth"? They assuredly will be. And let it be remembered that since God "rained down fire from heaven and **destroyed them all"** many centuries before Jesus' day, when their restoration is spoken of, it implies their awakening, their coming from the tomb.

In "due time" they will be awakened from death and brought to a knowledge of the truth, and thus blessed together with all the families of the earth, by the promised "Seed." They will then be on trial for everlasting life.

With this thought, and with no other, can we understand the dealings of the God of love with those Amalekites and other nations whom he not only permitted but commanded Israel to destroy, saying, "Go smite Amalek and utterly destroy all they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass." (1 Sam. 15:3.) This apparently reckless destruction of life seems irreconcilable with the character of love attributed to God, and with the teachings of Jesus, "Love your enemies," etc., until we come to recognize the systematic order of God's plan, the "due time" for the accomplishment of every feature of it, and the fact that every member of the human race has a place in it.

We can now see that those Amalekites, Sodomites and others were set forth as examples of God's just indignation, and of his determination to destroy finally and utterly evildoers, examples which will be of service not only to others, but also to themselves, when their day of judgment or trial comes.

Some, who are willing enough to accept of God's mercy through Christ in the forgiveness of their own trespasses and weaknesses under greater light and knowledge, cannot conceive of the same favor being applicable under the New Covenant to others; though they seem to admit the Apostle's statement that Jesus Christ, by the favor of God, tasted death for every man. Some of these suggest that the Lord must, in this prophecy, be speaking ironically to the Jews, implying that he would just as willingly bring back the Sodomites as them, but had no intention of restoring either. But let us see how the succeeding verses agree with this idea. (Ezek. 16:60-63.) The Lord says, "Nevertheless I **will** remember my Covenant with thee in the days of thy youth, and I **will** establish unto thee an everlasting covenant. **Then, thou shalt remember** thy ways and be ashamed when thou shalt receive thy sisters . . . And I **will** establish my Covenant with thee and thou shalt know that I am the Lord; that thou mayest remember and be confounded, and never open thy mouth any more because of thy shame, when I **am** pacified toward thee for all that **thou** hast done **saith the Lord God.'**

"All Israel Shall Be Saved."

To this Paul adds his testimony, saying, "And so all Israel [living and dead] shall be saved [recovered from blindness], as it is written, 'There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob. For this is my Covenant unto them when I shall take away their sins . . . They are beloved for the fathers' sakes; because the gracious gifts and callings of God are not things to be repented of"—Rom. 11:26-29.

How different is this glorious plan of God for the selection of a few now, in order to the blessing of the many hereafter, from the distortions of these truths, as represented by the two opposing views—Calvinism and Arminianism! The former both denies the Bible doctrine of free grace, and miserably distorts the glorious doctrine of election; the latter denies the doctrine of election, and fails to comprehend the blessed fulness of God's free grace.

The day of trouble will end in due time, when he who spake to the raging Sea of Galilee will likewise, with authority, command the raging sea of human passion, saying, "Peace! Be still!" When the Prince of Peace shall "stand up" in authority, a great calm will be the result. Then the raging and clashing elements shall recognize the authority of "Jehovah's Anointed," "the glory of the Lord shall be revealed, and all flesh shall see it together"; and in the reign of the Christ thus begun "shall all the families of the earth be blessed."

* See VOL. I., "SCRIPTURE STUDIES," *"The Divine Plan of the Ages."*

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The Golden Rule

"Whatsoever ye would that men should do to you, do ye even so to them, for this is the law and the prophets."—Matt. 7:12.

"How wise are God's commands,
How just his precepts are!"

OUR conception of God measures our highest ideals and principles. Whoever, therefore, has a mean or slipshod conception of the Almighty is bound to be more or less mean and slipshod in his conduct of life, for every man or woman to some extent worships his own highest ideal. And this is authorized by our Redeemer's words, "Be ye like unto your Father which is in heaven." Our forefathers during the dark ages burned one another at the stake, and otherwise tortured one another, because of their misconception of the Divine character; because their ideals were too low. They truly believed what they formulated in their creeds and handed down to us; namely, that God in the present time is gathering from amongst men a handful of saints for the heavenly condition and that he will turn over the remainder—all who walk not after the spirit, but after the flesh—to eternal torment at the hands of demons.

Having before their minds this misconception of the Bible teachings, they merely copy that misconception. That civilized men have gotten beyond those standards of the dark ages is a matter for congratulation. We regret, nevertheless, that their freedom from an error has not brought them all the blessing that it should. They have attained the higher ideal mostly by ignoring the Bible, by denying its infallibility, by accepting their own judgment and reasoning in supposed contradiction of the Bible teachings. How sad is the fact that a majority of the noble minds of Christendom today deny that the Bible is a divinely inspired revelation of God and consider it merely the work of well-intentioned but ignorant men, in comparison with whom the theologians of today are past-masters every way, quite competent to write, out of their own wits, matter much superior to that of the Bible, the Divine inspiration of which they deny.

The Foundation of God's Throne

The Bible declaration that justice is the foundation of the divine Kingdom or Throne gives the mind pictorially an appreciation of the value of justice in its relationship to every element of the divine character. "Be just before you are generous," is a proverb amongst men, which evidently is in full accord with what the Scriptures declare of God's character. He is first just—never anything less than just. His wisdom, his power, his love must all co-ordinate with and rest upon this quality of Justice. And so it is with all those who would copy this character. They must first be just. A character built upon a foundation to any extent ignoring this is faulty, improper, sinful. The first man, made in God's image and moral likeness, must have had justice as the foundation of his character. And all of his descendants still possess this quality, though in varying degrees. We call it also conscientiousness, righteousness. Some indeed have this quality in so weak a degree that it is easily overbalanced by their other stronger qualities of mind, such as acquisitiveness, approbativeness, etc. It is for this reason that prisons are necessary to restrain all the stronger organs of men's minds and to encourage their conscientiousness, their sense of justice, righteousness. These standards of righteousness have, from the first, been considered and esteemed the Divine standards, and are still so esteemtd, except by atheists.

During the dark ages reasoning minds tried the various expedients whereby to harmonize the justice of God with the "doctrines of of demons," which misrepresented the Divine Program for mankind. (I Tim. 4:1.) But in our day the dawning light from every quarter reveals to the awakened conscience the fact that the old creeds require of humanity far higher standards than they accredit to our Maker. We are to be just, generous, kind, loving. The pattern held up to us in the misleading creeds portrays our Almighty Creator as claiming all of those qualities, but by his course of dealing with humanity violating them, every one.

Who, with an enlightened mind, can any longer claim that it would be just or kind or loving for God to bring into being a race of intelligent creatures, for the great mass of whom he had no better provision than an eternity of torture, and knew all this before he created them? Who can deny that it would have been more just, more kind, more wise and more loving to leave the entire race uncreated than to make provision for the eternal torture of 999 out of every 1,000 of them, or a worse proportion, for surely the saints do not number one in a thousand of the world's population?

"Thy Righteous Acts Shall Be Made Manifest"

The Bible freely tells us that many features of the Divine plan are now hidden in mystery, but the last book of the Bible, which prophetically pictures the future, assures us that in God's due time "The mystery shall be finished, which he hath declared to his servants, the prophets." (Rev. 10:7.) The same book assures us that in God's due time, when the mystery is cleared, "All nations shall come and worship before thee, for thy righteous acts have been made manifest."—(Rev. 15:4.) We are now living in the time when the "mystery" is ending and the righteous dealings of God, from the Scriptural standpoint, may be clearly seen.

But these revelations are not meant for the world in general now, but merely for "the elect," the "sanctified in Christ Jesus." "To you it is given to know the mysteries;" to outsiders these things are spoken in parables and dark sayings. (Matt. 13:11, 13.) But not until the elect shall be glorifitd and the Millennial Kingdom established will the "mystery" be made fully known to the world and every knee bow and every tongue confess. Hence, only those of a contrite heart may now see, now understand, the real character of God, his real purposes toward man, etc. Thus our Lord declares, "This is life eternal that they should know thee, the only true God, and Jesus Christ whom thou hast sent."—Jno. 17:3.

To the class addressed by our Lord, "Blessed are your eyes, for they see," and for these alone, is the message that the hell of the Bible is the tomb, the state of death. They were all condemned to death through Adam's sin and not one, according to the Scriptures, was condemned to eternal torment. It is for these to see and appreciate the love of God, which has made provision for the salvation of all men from the present state of degradation and sin and death. These alone may see that Jesus was "the Lamb of God, which taketh away the sin of the world," and not merely the sins of the church. These may see that the blessings of salvation are for two classes of mankind—now for the saintly class, "the called according to God's purpose," and who are promised a share in the First Resurrection; and then during the Millennial Age, salvation for all of the race—an opportunity for restitution to man's original estate in the image and likeness of God.

The Golden Rule for the Church

They make a great mistake who suppose that the Golden Rule, or indeed any of the messages of the Scriptures, were intended for the world of mankind. No; they are for the Church only, and this is shown not only by the fact that our Lord's words were addressed to his disciples, but also by the fact that the Apostolic Epistles similarly are addressed to the saints and the household of faith. Others cannot see, understand, appreciate, in the proper degree. The worldly mind can and does appreciate the maxim, "Honesty is the best policy"—in the long run, but it cannot appreciate the sentiment of our text, in the sense of being willing to adopt this as a principle and as a rule of life.

In harmony with this thought, we seek to impress the import of our text only upon those blessed of the Father who have been drawn, called, sanctified in Christ Jesus, and whose eyes to some extent have seen justice to be the foundation of the Divine character. The Golden Rule does not express all of the Christian's duty; he is expected to make progress in conduct and character development much beyond this. But this further progress marks his development in love. The Golden Rule marks the very lowest standard which must measure our dealings with others in the Church and in the world—justice. In a word our text, although far above the ordinary course of humanity, should be in use every day and every hour by every follower of Christ. "Whatsoever ye would that men should do to you, do ye even so to them." That our Lord was not giving this as a Gospel standard and love standard, we note the fact that he added the words, "This is the Law and the Prophets"—this is the teaching or demand of the law and the prophets upon all who would seek to do righteousness — Justice.

The measure of our development as New Creatures in Christ is whatever we attain in love above the standard of the Golden Rule. Justice demands us to render to others as we would have them render to us. Love says, I demand nothing, but show you the length and height and depth of Love Divine and wait expectantly to note your appreciation of this and how you will seek to be copies of God's dear Son, who laid down his life on our behalf. Addressing those who had made a consecration to discipleship, to walk in the Lord's footsteps, St. Paul says, "We ought also to lay down our lives for the brethren"—after the example of Jesus.

"Love Worketh No Ill"

All of the Lord's people are to love him and the brethren; yea, even their enemies. However, let us now stop short of love and merely consider what the simple justice of the Golden Rule would imply in our conduct. How do our daily lives square with this Golden Rule of absolute justice, omitting love entirely?

If you are an employer, do you treat your employee in harmony with this rule and do unto him as you would have him do unto you, if your positions were reversed? If you are an employee, inquire of yourself, "Do I treat my employer and his business as I would have him treat me and my business, if our relationship were reversed?" Do you treat your butcher, your baker, your grocer, etc., as you would like to have them treat you, if your positions were reversed? Are you polite to them and not inclined to give them unnecessary trouble? Do you pay them promptly? Or, if you are the tradesman, do you treat your customers as you would wish to have them treat you, if conditions were reversed? Do you charge them a reasonable price only? Do you give them proper weight and measure? Do you properly represent your goods to them, as you would have them represented to you? Are you a good neighbor? Do you see to it that your children are not a nuisance to others; that your chickens are not permitted to damage your neighbor's garden; that your dog is not a ferocious one, and that his bark does not keep the neighborhood awake? In a word, do you treat your neighbor justly, along the lines of the Golden Rule, doing unto him only as you would wish him to do to you?

Let us now step into your home and measure things there by the Golden Rule. As husbands, how do you treat your wives? As wives, how do you treat your husbands? Can you apply the Golden Rule to your words, to your conduct, to your demands of each other? Or do you act meanly, selfishly, taking advantage of each other, to the limit that the other will forbear? Do you deal with your children according to the lines of the Golden Rule? Are you an ideal parent, according to your own advanced standard of what a parent's duty should be to his children? Do you remember that you have a responsibility for their training; a responsibility so far as your circumstances will permit, for their environment and happiness and education and general preparation for usefulness in life? Or are you indifferent to their interests, neglectful of your responsibilities? Do you recognize that your children have certain rights and that these increase as they near maturity, or are you forgetful of these, disposed to keep the children under the restraints of childhood, souring their dispositions and making them unhappy, until they resent the injustice and a family quarrel results? As children, are you thoughtful of your parents, their welfare, their wishes, their happiness, as you would like your children to be thoughtful of yours? Do you remember the hours and weeks of feebleness and sickness and toil which you cost them in your infancy, and are you seeking to repay those kindnesses and seeking to make their last days the happiest of their lives? Are you observing the Golden Rule toward your parents? How is it in your relationship to your brothers and sisters? When they borrow your things without leave, do you retaliate by borrowing theirs without leave, and thus keep up a continual fret and vexation of spirit in the family? Or do you practice the Golden Rule of justice and do nothing to your brother and sister, or their belongings, that you would not wish them to do to you or your things?

The Golden Rule in Church

Surely in the Church you should remember the Golden Rule laid down by the Head of the Church. Nevertheless, I am sure that if you are unjust in your own family, and to your business associates, you will be unjust also in your dealing with the "Church, which is the Body of Christ." He that is unjust in little things would be unjust in greater ones. He who is faithful in little things will be faithful in the greater ones. He who practices the Golden Rule during the six days of his contact with business will surely be faithful on the seventh, but faithfulness to the Golden Rule on the one day only will never win Divine approval.

If I have taken upon me a denominational name, which stands for a denominational creed, do I really believe that creed and endorse it and uphold it? Or am I in a measure out of accord with it? Does it misrepresent me, or do I misrepresent it? Am I doing to my associates and to the Lord, the Head of the Church, as I would have them do to me? If not, I should square my conduct by the Golden Rule. I should be honest with my Lord, with my brethren and with myself, and make no false professions. Do I treat all the brethren as such, as the Apostle says, "Without partiality and without hypocrisy?" Or do I pick out some of special class or calibre or style, and measurably ignore some of the poorer or less literate, who, perhaps, need my assistance more? Am I doing to all these a brother's part, as I would that they should do to me, if our positions were transposed? As the pastor, am I thoughtful of the interests of the brethren? Do I watch out for their liberties? Do I seek to impart to them freely whatever knowledge I possess, or am I trying to hoodwink them and to keep them in ignorance, and to hold them down? In a word, am I doing for the Lord's sheep, as an undershtpherd, what I would wish to be done to me by an under-shepherd, if I were one of the Lord's sheep under his care? Or, as one of the Lord's sheep, under a pastoral head, am I seeking by word and act to encourage and assist the pastor, as I would like to have the Lord's people do for me, if I were in a pastoral service?

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* * *

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The Two Salvations

"God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—John iii. 16.

"Christ also loved the Church and gave himself for it, that he might sanctify and cleanse it by the washing of water by the word; that he might present it to himself a glorious Church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish."—Ephesians 5, 25-27.

SOME apply the first text only and think of the Divine Program as being merely an endeavor to rescue mankind from sin and death to righteousness and eternal life in the present time. Such as hold this view are much confused, because it must be acknowledged that comparatively little has been done, or is now being done, for man's uplift. After six thousand years it is still true that "The whole world lieth in the Wicked One"; "Darkness covers the earth and gross darkness the heathen." In order to have any confidence at all in this theory those who hold it are obliged to greatly lower their standards. They are forced to hope that God will admit millions of unfit people, crude, rude, ignorant and wicked to eternal life and happiness, or perchance provide for them Purgatorial experiences, to make them fit, righteous and acceptable for life eternal. As a whole, Christian people are greatit bewildered. The tendency of their bewilderment is toward doubt, skepticism, atheism.

The other view, briefly stated, is that God never intended the salvation of the world, but merely the salvation of the Church, "elect according to the foreknowledge of God through sanctification of the Spirit and belief in the Truth." Those who hold this theory have great confusion also, because it seems incomprehensible that God would make no provision for "thousands of millions" of Adam's race, but arrange for them to be born in sin, shapen in iniquity, and to go down to the tomb (or worse) without a clear knowledge of God and his purposes and will respecting them.

As we have already frequently set forth, both of the described theories are erroneous. The Scriptures set forth two salvations, entirely separate and distinct. They are different as respects time, in that the one "salvation began to be spoken by our Lord" at his First Advent, and began to be applicable to his Church at Pentecost, and will wholly cease at his Second Coming in the end of this Age. The other salvation neither applied before our Lord's First Advent nor during this Gospel Age, but will apply to all mankind, except the Church, during the Millennium—the thousand years of the reign of Christ and the Church, specially designed for the blessing of the world and its uplifting out of sin and death conditions.

These two salvations are distinctly different as to kind, as well as respects their plan of operation. The salvation of the Church during this Gospel Age —since Pentecost—means not only a deliverance from sin and death conditions to eternal life, but provides that the eternal life will be on the heavenly or spiritual plane and not on the earthly or human plane of existence. Thus the Apostle declares that our "inheritance is incorruptible and undefiled and fadeth not away and is reserved in heaven for us, who are kept by the power of God through faith unto salvation." (I Peter 1:4, 5.) Our Lord also told that in the resurrection we shall be like unto the angels. The Apostle also declares that at that time we shall be partakers of the divine nature and like our Lord and Redeemer.

The world's salvation which will follow will be wholly different from this. It will not include a change from earthly to spirit nature. It will mean a rescue from sin and death to the earthly perfection of the original man, in the image and likeness of his Creator, and surrounded by every necessary blessing for his comfort. Human perfection and the Eden home were lost through disobedience to God. The Divine arrangement is that the merit of our Lord's obedience unto death, when ultimately applied for mankind, shall fully cancel the death sentence upon him. More and better than this, God has promised that the same Sin-Offering shall seal a New Covenant between himself and mankind. The blessings of that New Covenant arrangement will then immediately begin. The great Redeemer will thenceforth be the great Mediator of that New Covenant. The whole world of mankind will be fully under his supervision and government for their blessing, their correction in righteousness, their uplifting out of sin and death conditions—back, back, back, to all that was lost in Eden. All of this was the original design of the Great Creator. All of this will be outworked through the Great Redeemer. All of this was secured or suretied by his death, finished at Calvary.—Heb. 7:22.

St. Peter, pointing down to that glorious time of the world's blessing, calls it "times of refreshing and times of restitution." He tells us that all the holy prophets described the blessings of those restitution times — the thousand years, the Millennium. (Acts 3: 19-21.) When once we get the eyes of our understanding opened, we find the Apostle's words thoroughly corroborated by the Divine records, which describe the wonderful blessings that are to come when the earth shall yield her increase. Then Paradise Lost shall be Paradise Regained. Then God will make his earthly footstool glorious. Then the blessing of the Lord shall make rich and he will add no sorrow therewith. Then streams shall break forth in the desert and the wilderness and solitary places shall be glad. But most glorious will be the change in humanity. The Lord promises to turn to the people a "pure message"—instead of the contradiction of creeds of heathenism and Churchianity. He promises that Satan shall be bound for that thousand years, that he may deceive the nations no more. He promises that then all the "blinded eyes shall be opened and all the deaf ears shall be unstopped."—Isaiah 35:5; II Cor. 4:4.

Two Salvations — One Savior

Both of these salvations, according to the Bible, result from the death of Jesus our Redeemer, who died in obedience to the Divine will, "Died, the Just for the unjust, that he might bring us to God." (I Peter 3:18.) The Scriptures clearly show not only the two salvations, but also two parts of the Redeemer's work, distinctly separating his work for the Church from his work for the world. In his death there was a Divine general provision for the sins of the whole world and a special provision for the sins of the Church. The two thoughts are frequently brought out in the Scriptures. One text distinctly declares, "He is the propitiation [satisfaction] for our sins [the Church's sins], and not for ours only, but also for the sins of the whole world." His death constituted the satisfaction price. The Redeemer applied that merit for the Church's sins, "for us," long ago, eighteen centuries before we were born. Only when we became believers and entered into a Covenant of sacrifice did we obtain our share in the merit of that great sacrifice. The world has not yet received its share of that promised blessing, but the operation of the Divine Plan is sure and will bring it to them "in due time," as St. Paul declares.—I Tim. 2:6.

The drawing and calling of the Church has not been along the lines of human perfection, for all are sinners and none righteous or perfect. And many of those drawn of the Lord were by nature much more fallen and depraved than some who give no evidence of the work of grace in their hearts. The Lord's calling and drawing seem to be along the lines of justice, love of righteousness, faith, humility and obedience. These qualities will all belong to the perfect man. But all have lost them in varying degrees. Such as respond to the Lord's call now are accepted as being in the right heart-attitude which, if they had perfect bodies, would constitute them perfect men. In other words, they have qualities of heart which, if brought to a knowledge of the Truth would prove some of them to be pure in heart and such as the Lord would desire should have eternal life and all of his favors.

Terms of Salvation Differ

Of course, these different salvations imply different terms or conditions. God's requirement of Adam, that he might continue to live forever and everlastingly enjoy Divine favor, his Eden Home, etc., was obedience to reasonable, just requirements. It was his violation of the Divine Law that brought upon him the sentence of death—"Dying thou shalt die"—with all that this has implied to him and his posterity of mental, moral and physical decline, weakness, death. The requirement of God for the world of mankind during the Millennial Age will similarly be — obedience to God's just, reasonable regulations, laws. Whoever then will render obedience may with proportionate rapidity go up on the highway of holiness toward perfection at its end. Whoever refuses obedience to the extent of his ability will fail to make progress and ultimately die the Second Death, from which there will be no redemption and no resurrection.

Such obedience as will be required of mankind in the great Mediator's Kingdom will include their co-operation in the resistance of their own fallen weaknesses. It will include the exercise of patience and kindness towards their fellow-creatures, fellow-sufferers. The Divine Law of love to God with all the heart, mind, soul, strength and for the neighbor as for one's self they must learn fully. As they will realize their own blemishes and strive to overcome them and ask, not the Father, but the Mediator, for forgiveness, they will be obliged to follow the Divine rule of exercising towards others similar mercy and forgiveness to that which they desire for themselves.

The conditions governing the salvation of the Church are wholly different from those which will appertain to the world. The Church is called out of the world under a Divine invitation to suffer with Christ in the present life and during this Gospel Age and then to reign with Christ during the Millennial Age, participating in his Mediatorial Kingdom for the blessing, uplifting, salvation of the world. It is not in vain, therefore, that our Lord and the Apostles, in setting forth the call of the Church, during this Age, specified particularly and frequently the necessity for all who would share in this salvation to participate with the Redeemer in **his sacrificing, in "his death,"** and consequently participate in **"his resurrection"** and in his reign of glory. Hark to the words, "Be thou faithful unto death and I will give thee a crown of life;" "To him that overcometh will I grant to sit with me in my Throne."

The Great White Throne; Day of Judgment Misunderstood

THE false view of the Day of Judgment began to be introduced in the Second Century and human fear and superstition continually made it worse and worse. The Bible, on the contrary, represented it as a period of glory and blessing. The Psalmist's declaration, calling upon humanity and all creation to rejoice because the Lord would come to judge the earth in righteousness and the poor with equity (Psalm 98:9), is worthy of note.

A Blessed Judgment Day.

According to the Bible the world's Judgment Day will be the world's time of opportunity for coming to a knowledge of God and then being tried, tested, or judged, as to their willingness to serve and obey God and his righteous government. Those found heartily obedient will be granted everlasting life with every joy and blessing appropriate to man in his perfection. Those rebellious to the light of the righteousness of Jehovah will be destroyed in the Second Death without hope of any future whatever.

That will be the time when all the heathen will have their trial, after they shall all be brought by Messiah's Kingdom to a clear knowledge of the Truth. That will be the time when the great masses of Christendom will for the first time hear of the real character of God and his requirements of them. Although some of them may have been in churches occasionally and may have seen Bibles occasionally, nevertheless the eyes of their understanding were darkened. They saw not; they heard not; they understood not. The god of this world blinded them (II Corinthians iv, 4).

That Judgment Day, the thousand years of Messiah's Kingdom, will not only bind Satan, but chase away with the glorious beams of the Sun of Righteousness all the darkness, superstition and error of the world.

The Church will not be judged during that thousand-year Judgment Day because her trial, her judgment, takes place now—during this Gospel Age. The saintly few who will gain the great prize of joint-heirship with the Redeemer, Messiah, will be his Queen and sit with him in the Great White Throne of Judgment mentioned in the text; as the Apostle declares, "Know ye not that the saints shall judge the world?" (I Cor. vi, 2; Psa. 45:9.)

Former Views Were Erroneous.

Our former and very unreasonable view was that man, "born in sin, shapen in iniquity," depraved in all of his appetites, would be condemned of God in the Judgment Day on account of this heredity and environment, for which he is not responsible. The theory was that the heathen also would be damned in that Judgment Day, because they did not know and did not accept "the only name given under heaven." The theory was also that the masses of civilized society would in that Judgment Day be damned because they would not, and because they did not, live perfectly, notwithstanding their heredity.

Now we see that the death sentence was upon Adam and all of his race, who were in his loins when he sinned. We see that they could not be put on trial a second time until released from the first sentence. We see that their release will be at the Second Coming of Messiah in the glory of his Kingdom, when he shall cause the knowledge of the Lord to fill the whole earth and open all the blinded eyes. Then, because of having satisfied the claims of Justice against the race, the Great Redeemer, as the Mediator of the New Covenant, will grant the world of mankind another judgment or trial—additional to the one given to Adam, in which they all failed and from the penalty of which failure Jesus redeemed them.

True, the measure of light and knowledge now enjoyed and wilfully sinned against will work a corresponding degradation of character; all downward steps will need to be retraced.

"The Great White Throne."

REV. 20:11.

Symbolically the whiteness of the throne indicates the purity of the justice and judgment which will be meted out by the Great Redeemer as the Messiah-King. The heavens and earth which will flee away from the presence of that throne are not the literal, but the symbolical. The ecclesiastical heavens and the social earth of the present time will not stand in the presence of that August Tribunal. The people will not be judged nationally nor by parliaments and systems in society, but individually. The judgment or trial will not merely test those living at the time of the establishment of the Kingdom, but will include all the dead.

The books of the Bible will then all be opened—understood. All will then see that the Golden Rules laid down by inspiration through Moses and the Prophets, Jesus and his Apostles, are the very ones which God will require of men in the future and which Messiah will then enable the willing and obedient to comply with by assisting them up out of their sin and degradation. The judgment of that time, the test, will not be of faith, for knowledge will be universal and all the darkness and obscurity created by ignorance and superstition will have passed away. The test at that time will be of works, whereas the tests of the Church at the present time are of faith.

Another Book of Life Opened.

Pastor Russell declared that the Lamb's Book of Life alone is open now and only those called to be members of the Bride class and who accept the call are written therein. But in the great day of the world's trial or Judgment another book of life will be opened. A record will be made of all who, by obedience, show themselves worthy of everlasting life on the human plane, and, if faithful, they will eventually be accepted of the Father to life eternal. All the incorrigible, all those who after the most favorable opportunities, will not give their hearts to the Lord and be obedient to the laws of the Messianic Kingdom "shall be destroyed from amonst the people."—Acts 3:19-21.

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Vol. VII. BROOKLYN, N. Y. No. 3

The Law of Retribution

Sowing and Reaping.—Visiting Sins of Parents Upon Their Children.—Justice of the Divine Arrangement.—Grace So Much More Abounds.—Else Were Your Children Unholy.

NO one of experience can question the fact that our text is corroborated by all our experiences in life. However unjust some may claim it to be that the children should inherit the weaknesses resulting from parental dissipations and violations of the Divine law, the fact remains that although atheism may question the existence of God or infidelity doubt the inspiration of his Word, no one can question the two facts of this text, (1) that sin and its penalty can be inherited and (2) that God is merciful to such as renounce sin and turn to him and seek to walk according to his direction. Although afflictions upon evil doers and their children and blessings upon well doers and their posterity may be termed natural laws and laws of heredity, it does not alter the facts because the Almighty is the one who made these laws of heredity.

Under the delusion handed down to us from the "dark ages"—that God had condemned to eternal torment all the children of Adam because of his sin—we are all inclined properly enough to feel rebellious against any such matter and to assert that from the standpoint of human reasoning it would be entirely unjust to torture the posterity of Adam eternally for his transgression—"original sin." But as we get the eyes of our understanding opened to see what is the real penalty for sin, that it is death, extinction, and that our perfect parents, fully informed respecting the Divine will, were culpable, worthy of death, and when we learn further that whatever is enjoyed by Adam's posterity in the way of life, however disadvantageous the conditions, is so much of Divine leniency and mercy and comes so much short of being the full penalty, death, extinction—then we begin to see that life under any conditions and disadvantages is still a boon.

In Wrath Have Mercy, Lord.

Recognizing the wrath of God as manifested in the death penalty (not in an eternity of torture) we can see that the Scriptures everywhere declare that the wrath of God is resting upon our race; that every member of it is subject to this very penalty which came upon father Adam and has been entailed upon all of his posterity.

The Almighty Creator did not wait for us to cry out for his pity and compassion, but from the very beginning, foreknowing our fall into sin, he had the plan arranged for our redemption and ultimate recovery from this condition of wrath, curse, death. We are informed that our Lord Jesus was the Lamb of God slain from the foundation of the world—in the Divine purpose and arrangement—though only now being made manifest to the Church and shortly to the world. Thus viewed there has been no injustice practised against our race in permitting the children to share with their father Adam in his penalty. Rather they have esteemed it and do esteem it better than the sentence itself, and furthermore in the Lord's providences the world's present experience in the fall and later on in the recovery from the fall in the hands of the great Redeemer during the Millennial Age, is to prove a lesson, a schooling, in the exceeding sinfulness of sin, which the race as a whole will never forget and out of which many (now the Church, later on the world) will draw lessons of wisdom and grace.

Economy of the Divine Plan.

Looking still more deeply into the Divine Plan as it is revealed in the Lord's Word for those who are his (Psalm xxv, 14), we find a particular reason why it was not only advisable but necessary that this law of heredity should operate in our race, even though it brought in its train a terrible list of experiences. The reason for this is based upon one element of the Divine character—Justice—the very element which at one time we supposed was violated by this law of heredity. As our eyes open to the teaching of the Scriptures we perceive that if God had not permitted his law of heredity to operate, but had permitted each individual of the race to come forth to perfection and to stand an individual trial such as father Adam was subject to, it would doubtless have meant that at least one-half of the race, possibly more, would have deliberately chosen a course of sin as father Adam chose it. To expect more than one-half to be obedient would be unreasonable. Rather, from what we see about us in the experiences of life, we would have been liable to conclude that only a very small minority, perhaps one-tenth, would have been obedient to God, while the remaining nine-tenths would have been disobedient.

Some might ask, Would not even that have been better than the Divine arrangement as we see it operating now, that the whole race should suffer for one man's disobedience? We answer, No! not according to the testimony of the Scriptures. The Bible shows us that while this law of retribution has worked such terrible havoc in Adam and his race for now 6,000 years—while 20,000,000,000 have been born in sin and sorrow and pain and after a few years of trouble have died in sorrow and pain, nevertheless in God's due time all of these shall have more favorable opportunities of knowing God's true character and of attaining to a full character-development in his likeness during the Millennial Age. This means that probably more will gain eternal life and blessing under the Divine arrangement as we have it than we could reasonably expect would have been saved had the Lord not provided this law of heredity and condemnation of all, but on the contrary had permitted each to be born in perfection and to stand his trial as between loyalty to God with the reward of eternal life or disobedience punished with death. But we shall see that it means much more than this.

Condemned in One—Redeemed by One.

A great economic law is connected with the Divine arrangement. The condemnation of a race in one man's loins because of his transgression made possible the Divine arrangement that a Second Man should pay the penalty for the first and redeem both him and all who were in him at the time of his condemnation. This is at once a demonstration of Divine Wisdom and of Divine Justice. Suppose, for instance, that the law of heredity had not prevailed, had not been instituted by Jehovah, but that each individual had come forth perfect and had been personally placed on trial and been personally condemned to death. Would it not have required an individual savior for each one condemned under such an arrangement? Surely it would. Hence, had one-half of the race proven themselves sinners and been personally condemned, it would have been necessary either to avoid redemption altogether or to redeem the sinner-half of the race by giving a life for a life—a perfect being's sacrifice for or instead of each imperfect life. Estimating the total number of our race at 20,000,000,000, Justice would have been obliged to require 10,000,000,000 of perfect beings to be offered as the ransom price for the 10,000,000,000 of sinners. Under the very best estimate that we can possibly make, this would have required the death of all the perfect ones of the race as redeemers for all the imperfect members, and what havoc that would have implied—with just as many dying as under present conditions, namely, one-half as sinners and the other half as redeemers, ransoms! Besides, we perceive that it would not have been just on the part of the Almighty to compel the righteous ones to suffer for the unrighteous as their redeemers, hence there would have been no assurance even then that any but a fraction of the sinner race would have been redeemed. On the contrary, how wise, conservative and economical was the Divine arrangement that by one man's disobedience under the laws of heredity the many would be born sinners and sharers in his penalty, death, and that then in due time one Savior, one perfect one, the "man Christ Jesus," might redeem Adam and, redeeming him, redeem all of his race from the death sentence, the curse, the wrath of God, and as a result of the redemption obtain the right, the authority, the power during his Millennial Kingdom and in association with his glorified Church of the Gospel Age, to bless all the families of the earth and to uplift as many as would be willing out of all their ignorance, weakness and sinful and dying conditions to all that was lost in Adam.

We have seen that in harmony with the Divine law it would not have been just for the Heavenly Father to obligate the righteous to die for sinners and that hence the redemption of the sinners would have been problematical—very doubtful. But on the contrary the Heavenly Father well knew in advance the loyalty of his First-Begotten, his Only Begotten, who is declared to have been the "beginning of the creation of God" (Revelation iii, 14). He knew not only of Jesus' loyalty but that his experiences with him in glory would every way qualify our Lord for the tests and the sacrifices necessary for the redemption of the race with his own precious blood. The Scriptures assure us, furthermore, that the Father set before him some certain joys, certain blessings, certain promises, in connection with his work of man's redemption; as we read, "Who for the joy set before him endured the cross, despising the shame, and is now set down on the right hand of the majesty on high" (Hebrews xii, 2).

Retributive Joys and Rewards.

We are to remember, too, that the Scriptures distinctly teach that the condition of the affairs of our world—sin, retributive punishment, the redemption through Jesus, the call of the Church and their sufferings with their Redeemer and the promises of future blessing and glory both for the Church and for the world—are subjects in which the angels of God are interested. As the Apostle Peter says, "Of which salvation the prophets have enquired and searched diligently, * * * searching what, or manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow; * * * which things the angels desire to look into" (I Peter, i, 10-12). They wondered when all the sufferings of Jesus and the Church would be completed, and when the glory time would come and the recovery from sin and death conditions; when God's purpose would thus ripen and bear fruit in the recovery of those who fell from his favor in Adam's disobedience but were redeemed by the precious blood.

The great lesson of what constitutes disobedience, and how serious a sin it is, and what it would lead to if allowed to take its course, was illustrated in man's experiences; and all the hosts of angels looked on with amazement, no doubt. God's Justice was fully demonstrated in the infliction of the death penalty and the permission of its inroads upon the mental, moral and physical perfection of his creatures, bringing many of the race down almost to brutality. God's Love was manifested in the gift of his Son, in the arrangement of his plan by which for the joy set before him, Jesus might become Adam's Redeemer, and the Bridegroom of the Elect Church and ultimately the great King of Glory who, during the Millennial Age, is to restore, revive and bless and test Adam and all his race.

Christ and the Church Crucially Tested

We cannot wonder if all the holy angels looked on in amazement as they beheld the only Begotten Son of God leave the "glory which he had before the world was" and humble himself to take human nature—to be born a man that he might redeem Adam and his race. It must have seemed wonderful to them not only that the Heavenly Father would arrange such a plan but wonderful also that the glorious "Only Begotten," "First-Born," should be the one to whom the proposition would be made to show his faith and love for the Father, to do his will to the extent of such a sacrifice, not only of glory, but, eventually, of life. They had yet to see a further operation of the Divine law of retribution operating in Jesus for his blessing and honor. So intent were they in looking at the humiliation of the Only Begotten, and then at his death, that apparently they did not so carefully note the fact that the Heavenly Father had set before him great joys, great blessings, great exaltation, when he should finish his work.

Already the Only Begotten was next to the Father in glory and dignity, honor and power; what more of Divine honor could be bestowed upon even the First-Born of every creature? The Only Begotten himself appears not to have thought particularly of the promised glory: the joy set before him, however, seems to have been that he would do the Father's will and thus demonstrate his absolute loyalty even unto death. While, no doubt, it was a joy to the Lord to be the Father's Agent in the rescue of Adam and his race from sin and death, nevertheless we believe that his chief joy in connection with the matter was that thus he might demonstrate to the Father

WHAT IS THE SOUL?

A postal-card request will secure for you a free sample copy of PEOPLES PULPIT in which this interesting and very important subject is treated in a manner that will satisfy the most exacting.

The Rich Man in Hell; Lazarus in Abraham's Bosom

This greatly misunderstood parable made plain in PEOPLES PULPIT, Volume one, Number four. Have you read it? If not, send to us for free sample copy.

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W. F. HUDGINGS, Editor.
13, 15, 17 HICKS ST., BROOKLYN, N. Y.
Monthly—12 cts. a year. Single copies, 1c.
An Independent, Unsectarian Religious Newspaper, Specially Devoted to the Forwarding of the Laymen's Home Missionary Movement for the Glory of God and Good of Humanity.
Ministers of the I. B. S. A. render their services at funerals free of charge. They also invite correspondence from those desiring Christian counsel.

his absolute love by his submission and obedience. Our Lord's own words were, "Father, glorify thou me with the glory which I had with thee before the world was" (John xvii, 5). He knew of the Father's proposed exaltation of him as a reward, but he did not mention this; he would merely ask of the Father that when he had accomplished the Divine purpose, he might have back the same honor and position and Divine favor which he had laid aside when he humbled himself to become Adam's redemption price, the world's Savior. Such modesty and loyalty are difficult for us to comprehend because of our fallen, imperfect conditions.

The Exaltation of Christ and the Church.

But the Apostle explains to us, speaking under the power of inspiration, that because of our Lord's obedience in leaving the glory and becoming a man and dying for our sins, therefore "God hath highly exalted him and given him a name above every name, that at the name of Jesus every knee should bow, of things in heaven and things in earth" (Philippians ii, 9, 10). Elsewhere in the Scriptures we are assured that our Lord became partaker of the divine nature in his resurrection; that thus he attained a reward far above anything that could have been thought, not only above angels, but also far above his own prehuman condition. In thus rewarding the faithful the Lord is carrying out the spirit of our text—he has been exemplifying what is otherwise taught in the Scriptures—"whatsoever man soweth that shall he also reap" (Galatians vi, 7). Adam sowed disobedience and he and his race have reaped a terrible harvest of degradation, suffering and death. The Only Begotten sowed obedience, as prophetically expressed of him at the time of his baptism, "I delight to do thy will, O my God; thy law is written in my heart" (Psalm 40:8). Laying down his life in harmony with the Divine program was his sowing and the reaping at the resurrection was glory, honor and immortality, the divine nature. How richly Jehovah rewards every demonstration of loyalty to himself and the principles of righteousness!

Responsibility and the decision as to life eternal and death eternal, come to each member of Adam's race as soon as he is brought into a clear knowledge of the Truth. This privilege of coming to a knowledge of the Truth, the opportunity of eternal salvation, is secured to all the families of the earth, to Adam and every member of his race, through the great Redeemer's sacrifice finished at Calvary. While thanking God for the length and breadth and height and depth of his glorious provision for the world in general, we who now hear this message and heed it have the special blessing and opportunity of joint-heirship with Jesus the Redeemer in his great Messianic Kingdom work. Let us not only accept the Divine favor, but let us run with patience the race set before us, looking unto Jesus, the Author and the One who shall be the Finisher of our faith, seeking for needed aid to make our calling and election sure!

Let us continue to endeavor to walk more and more closely in Jesus' footsteps until we shall hear the sweet "Well done, good and faithful servant, enter thou into the joys of thy Lord."

The Hope of Immortality

This subject which has been so misunderstood, is convincingly and Scripturally treated in PEOPLES PULPIT, Volume 2, Number 4.

Spiritism is Demonism

Its Increasing Influence.—We Wrestle Not Against Flesh and Blood, but Against Wicked Spirits in High Places.

FOR twenty-five years we have sought to forewarn God's people and the public against the influence of the Fallen Angels, the Wicked Spirits in high positions. (Eph. 6:12). The pamphlet we publish treating this subject* has had a wide circulation. We have been much encouraged by the many reports received, showing that its influence has been widely felt for good, not only among the Lord's people, restraining them from "curious and dangerous investigations," but also among those who had been partially ensnared by the "wiles" of these adversaries—some of them "mediums."

We remind our readers afresh that the Scriptures expressly show that the fallen spirits would be held under restraint for a long time, and that those restraints would gradually be relaxed in the closing of this Gospel Age, in the lapping of the Millennial Age. The record is that they were "restrained [in Tartarus, our atmosphere] in lasting chains of darkness unto the Judgment of the Great Day." (Jude 6; 2 Pet. 2:4.) As now the "Great Day" nears, it is not surprising to watchers to note that the chains are being gradually loosened, and that these "wicked spirits" have greater liberties than ever before.

"Be Not High-Minded, But Fear."

There is still danger to those who "don't believe in spirits," and who regard as superstitious the Bible narratives of how our Lord and the Apostles cast out demons, and how all wizards, witches, necromancers and others who proposed to hold intercourse with the dead were strictly prohibited in Israel. There is more danger to the self-confident, who "dare investigate anything," and who boast "a mind of their own," than of the humbler ones who say, "Let us fear to tamper with what God has forbidden." To many of the boldly self-confident curiosity is the demons' trap. Before they are aware of it they are snared. The beginning of the trap is a bait to curiosity—a visit to a "medium," "a seance" with friends, or a "planchette" at a neighbor's home.

The Scriptures forewarn us that we are no match intellectually for the Wicked Spirits, and need to give heed to the protections afforded us in the counsels of the Lord's Word. In the end of the Jewish Age many were afflicted with evil spirits, and a considerable part of our Lord's work and that of the Apostles was referred to by the latter when reporting to our Lord—"Even the demons are subject unto us in thy name." (Luke 10:17.) So prominent is this matter in the four Gospels that they contain forty-two references to these demons—mistranslated "devils" in our Common Version.

These Are the "Strong Delusions."

The Apostle points out that in the end of this age the Lord will "send," or permit to come upon Christendom, "strong delusions," that they may believe a lie—that they all may be condemned. (2 Thess. 2:11, 12). Thank God, we see clearly that they will not be condemned to everlasting torture. Oh, no! That blasphemous misrepresentation of God's Word is one of the devices of these "Wicked Spirits," by which they would drive men away from God, by which they would blind them to his real character. But we are now in the "harvest," and the wheat must be separated from the tares, and these "strong delusions" will be permitted to demonstrate who have loved and obeyed the Lord's counsel and who, not doing this, are to be adjudged unworthy of the high rewards soon to be given to the "overcomers."

The context shows this, declaring in so many words that the "delusions" will ensnare them because "they received not the truth in the love of it." The "truth" is that the dead are dead, and cannot re-live except by Divine power exercised for their awakening from this death-sleep. This plain truth, so abundantly set forth in the Scriptures, is not relished by any except the truth-hungry. Others tell us that they do not like to believe thus; that they prefer to think of the dead as not being dead, but more alive than ever. Rejecting the plain truth as God presented it, and preferring Satan's lie, "Ye shall not surely die" (Gen. 3:4), these are easy marks for the demons who are constantly striving to perpetuate the lie which deceived Mother Eve in Eden. They will now be permitted to personate the dead so successfully as to be a "strong delusion," which "if it were possible [if the Lord did not protect them by the 'armor of God'] would deceive the very elect."—Matt. 24:24.

*What say the Scriptures about Spiritualism?—128pp., 10c.

Hypnotism and Telepathy Modern Demonism.

Spiritism cunningly feigns, for a time, that its manifestations are the exercise of human powers. Thus it gains access to the hearts of men and women who dread demonism instinctively. Gradually, however, it comes to be conceded that the spirits are at the bottom of these powers, which are at least partially "occult." For years we have been almost alone in opposing hypnotism, telepathy, etc., as Spiritism in a new form; but now no less a celebrity than Professor J. H. Hyslop, formerly "Teacher of Logic and Ethics" in Columbia University, and now a leading light in The American Society for Psychical Research, seems to concede that spirits have to do with such matters—not demons, but in his supposition "spirits of dead humans."

Prof. Hyslop is quoted in the New York "American" thus:—

"Telepathy is not a matter of thought waves. The solution is so simple as to be astounding. Messages are carried from mind to mind by the spirits. Mediumistic qualities are necessary, but, possessed of these and able to get in touch with the spirit world, telepathy should become as easy of accomplishment as the telegraphing of a message with wires.

"None but scientists should tamper with the weird phenomena of nature represented by telepathy," said Dr. Hyslop. "Every investigation should be made sanely and every experiment approached with a mind clear, impartial and prepared to weigh and balance every fact as carefully as though it were a precious gem.

"Our experiments in telepathy I regard as convincing if not wholly satisfactory in number or in the ability to repeat them at will.

"In these experiments we used Mrs. Piper, who was sent to England in care of the British Society. She was allowed to come into contact with no one not in league with the persons making the experiments. We began our experiments in long distance telepathy in the hope of eventually getting a message across the Atlantic, but failed time after time.

"Finally we scored a success. It was as remarkable as it was unexpected. The message was sent across the ocean in a way to demonstrate perfectly the possibilities of long distance telepathy. The experiment was conducted in a manner to eliminate any trace of fraud or deception. It was sent in English and delivered in Latin."

Communication With the Dead.

In an article over his own signature in the New York "World," Prof. Hyslop says:—

"That there would be great difficulties in communicating, if spirits actually exist, would naturally be taken for granted by intelligent people. The silence of so many discarnate spirits through the ages, if they exist, would be sufficient proof of that fact, as well as what we know of the difficulty of communications between living people when they have no common language as a means of it. But there happen to be additional reasons for this difficulty, and they should be mentioned in order that the layman (I ought not to mention it to the scientist) may see and appreciate the reasons why the communications take the form which they show. The first of these is the abnormal mental and physical condition of the medium, specifically to illustrate, as in the case of Mrs. Piper. But this is not the chief reason that the communications are trivial and confused, or lacking in the kind of information wanted. The reason for these characteristics is deeper still. It is that the communicator is himself in an abnormal mental condition while communicating. It may be compared to a delirious dream, or to certain types of secondary personality in the living, or even to the trance of Mrs. Piper, in some of its aspects."

Rev. I. K. Funk, D.D., "Touched."

Rev. I. K. Funk, D.D., of New York City, the widely known Methodist minister, has had some thrilling experiences with spirits and has published them to the world, asserting, however, what even Spiritualists will admit, that some of the so-called manifestations are frauds; that others are by deceiving or "lying spirits." His investigations, like those of Prof. Hyslop, show the trend of our times, and give a hint of what we may expect when shortly the whole world will turn to the investigation of Spiritism as "the only proof that the dead are not dead."

Rev. R. Heber Newton's Views.

"Discussing psychical science in an address tonight before the American Institute for Scientific Research in the home of C. Griswold Bourne, the Rev. R. Heber Newton made the assertion that the spirits of the dead communicate with the living; that telepathy is a power possessed by many men and women, and that clairvoyance is an established scientific fact. Said he in part:—

"'Clairvoyance was nothing but a will o' the wisp, but it is now a confessed power of certain organizations. Mollie Fancher, over in Brooklyn, has proved stronger than the incredulity of our savants. The belief in the existence of unseen spirits and of their power of communication with us in the flesh is one of the oldest, most widespread and most insistent beliefs of man, and it has revived strangely in our day.

"'For the first time in the history of man these powers have been scientifically investigated in our day. Already the result is that a considerable number of eminent men of science have had the courage to avow that, after allowing for illusion, fraud and every possible hypothesis of interpretation, they have been driven up to the ultimate solution of the problem—the belief in the actual communication of the spirits of those whom we call dead with the living.

"'Anyone who walks with his eyes open, ready to hear what men have to tell, will find stories pouring in upon him from men whom he cannot mistrust as liars, and whom he knows to be sane and sensible, which will stagger him. These experiences are not at all confined to the seance and the medium. Their most impressive forms occur in the privacy of the home without a professional medium present.'"—Pittsburg Gazette.

The standing of Dr. Newton in the Protestant Episcopal Church will carry a weight of influence, and is being published and discussed in every quarter.

Suggestive Facts Noted.

It does not surprise us that Spiritism, like Christian Science, is aiming for the influential. Whatever else the fallen angels may be they are "wily," cunning. The Lord's people, on the contrary, number "not many wise, not many great, not many learned, not many rich, not many noble, but chiefly the poor of this world, rich in faith."—Jas. 2:5.

A lady who has but recently come into the light of Present Truth, and who previously was a Spiritist, tells of how she had developed the "clair-audient ear," or the power of hearing the spirits when others heard nothing. (And, by the way, all should avoid everything of this kind as they would avoid a plague; they should, if approached thus, at once turn their hearts to the Lord in prayer for aid to resist the intrusion.) This woman's relatives have been interested for some years in Present Truth, and pointed out to her that her communings were not with dead friends, but with the fallen angels, "demons," and finally got her to the point of reading "Studies in the Scriptures." This displeased the "spirits," who for a time almost prevented her study by an incessant opposition, such as "Don't read that," "That's not true," etc., etc. Gradually she asserted her will, calling on the Lord for help, and we understand that now she is quite free from their intrusions.

Another case which recently came to our attention, is that of a boy of 19 years, in Eastern Pennsylvania, who is terribly oppressed by demons. One of the brethren, hearing of the case, called to see him, taking a copy of the "Spiritism" pamphlet and a copy of "The Watch Tower." The presence of the papers so aggravated the boy that they had to be removed before the brother could talk to the possessed one. The spirits having him under their control nearly set him wild until the books were removed. "The darkness hateth

"WHERE ARE THE DEAD?"

This sermon was published in PEOPLES PULPIT, Volume one, Number 3. The interest aroused, and the great demand for copies of this sermon has been remarkable. A sample copy will be mailed to any one free.

the light." We do not doubt that these evil spirits would do injury to the servants of the Truth if permitted. Evidently they are under some restraint as respects the Lord's people. Later on they may be permitted to operate through others, as Satan entered into Judas before the betrayal.

Experiences in Spiritualism.

We clip the following from an exchange, "The Prophetic News." It may serve to further emphasize the foregoing:—

"I was induced to yield my hand to be controlled by a spirit, in consequence of reading what Mr. Stead wrote in the 'Review of Reviews' about Spirit-Writing. Thus was the first step taken on this forbidden yet fascinating course. I look back on that first step and remember that I never uttered, in the perplexity that filled my mind, a prayer to God. I should have at once sought the guidance of God. Before I thought of so doing, I was seized with the desire to seek this newly-found source of help. I fear much I am not alone in being foolishly misguided by the perusal of spiritualistic literature which is now being circulated far and wide in England.

"The spirit that came and offered me his aid forbade my praying to God, assigning as a reason that I was now under special heavenly guidance, superseding the need of prayer, and that my heavenly inheritance was sure. That was strange counsel, and it was still stranger that I should have for one moment harbored it; but harbor it I did.

"But, in addition, this messenger of Satan forbade my study of the Scriptures, for I had lately commenced a methodical reading thereof. The reason given for this on the part of my evil counsellor was that the work I was now under so strong an obligation to execute, was so urgent that no time could be spared for other mental occupation.

"Under the pretence of aiding me I was now 'interviewed' by other spirits, who declared themselves to be the spirits of departed mortals. One assumed the character of what I might call ultra piety, and warned me from coming into association with and under the influence of a certain minister of the Gospel residing in the neighborhood—one who would certainly have counselled me in my perplexed state of mind with wisdom—but against him my 'interviewer' uttered base slanders. This spirit hindered me greatly by making long discourses

Of an Irrelevant Character.

"Another spirit declared himself to have been the former English ambassador to the nation of these persecuted Christians concerning whose distressing condition my heart was bleeding; and in language befitting a statesman he related his remarkable experience in the executing of his ambassadorial office. Then he desired my work to take a form which I subsequently found to be the worst under the circumstances, and that I should communicate it to an important public functionary. This was so opposed to my judgment that I could not yield assent to it.

"After this the first spirit that came to me under the garb of a guardian angel declared that the spirit of my beloved mother had been permitted to visit me for a few minutes, and that she entreated me to transmit a message to a relative residing abroad, and that, though I was ignorant of the purport of this message, she would herself guide my pen in writing it down. I took the pen into my hand, holding it loosely for her to guide it. A strong wish came upon me to see my mother's form. Then, to my great astonishment, her portrait was instantaneously and with consummate skill drawn on the paper before me. I now watched with breathless interest the writing of the message. It was traced in her well-known (to me) handwriting. Only two words were written, but they were written three times. The words written, with tremulous haste and urgency, were SAVE SOULS, and with a quick movement the pen was made to drop.

"Such a message from such a source smote my heart with its deep solemnity. But I could not bring myself to send the message. I felt it would be wrong to send it. The relative for whom it was intended was already engaged in Christian mission work, and somehow I shrank from bringing on his mind the influence of a message from whence I hardly knew. I felt a total disinclination for any further communications from spirits, and I determined to receive no more from so dubious a source. But I was not to be so easily disentangled from this net into which in an evil moment I had deliberately placed my feet.

The Spirits Betray Their Evil Intention.

"In disgust, and as if to take a plunge out of the vortex into which I had been stealthily drawn, I threw into the fire the portrait of my mother and all the spirit-writing. I would not believe that the spirit of that dear Christian—my mother—was wandering on this earth in company with others who gave me such disastrous counsels, and failed in their promise to strengthen and aid me. I even came to the conclusion that these spirits had attempted an impersonation of that departed saint, and had written that solemn message in order to induce me to believe in their celestial character and the sanctity of their intentions, that I might be induced to follow their perilous injunctions.

"To justify their proceedings they were apt in misquoting Scripture. There was a terrible mystery in this, and it filled me with dire forebodings. I then said to myself, half aloud, 'Can it be possible that there are evil spirits who have power to communicate with mortals and deceive them?'

"A spirit answered, 'Yes,' and added that they themselves would now act evilly towards me and that I was in their power to be punished, since I had sought to obtain knowledge forbidden to mortals.

"With this startling declaration they changed their character and conduct to me.

"I now believed that I had committed a sin in consulting them; but it was done in ignorance (it was a culpable ignorance, nevertheless) and with innocent intent. Surely I could trust in Divine mercy to pardon me.

"But the spirit answered my thought by declaring that the Divine mercy should not reach me, but that he would accuse me before the Recording Angel of this deadly sin—intercourse with spirits—and would call for immediate judgment!

"Let it be remembered that these very spirits by their lying deception had induced me to cease from prayer and the study of Scripture, and had declared that my heavenly inheritance was sure. They left me to execute their threat.

A Remarkable Vision.

"Soon after this a remarkable vision appeared by the permitted instrumentality of these tormentors. One night the wall at the end of my room seemed to vanish, and a large open space appeared. At one side was a dais with steps which appeared to lead up to an exalted throne, half hidden by clouds. Before the dais a number of celestial beings stood in a semi-circle, and, apart from the rest, at the foot of the dais, was a terrible form. I knew this was the 'Prince of darkness,' and I instinctively felt he was there as my accuser, and I seemed to have no advocate. This terrible vision at first seemed a confirmation of the spirit's threat, yet there was one essential difference. It was not, as they said, an avenging angel, but Satan, who accused me. I wanted to reflect on this vision and the new conditions environing me, but spirit voices continually interrupted me, so that I could neither think nor pray, but only repeat to myself some such words as, 'O Lord, in Thee have I trusted; let me never be confounded.'

"I could not stop their verbal communications, their small but intensely clear voices followed me everywhere.

"The spirits told me that the torments of hell, in which I had not believed, awaited me, and that in the internal fires of the earth souls were in torment; and that the intensity of the punishment was proportioned to the guilt of the offender. They declared that I should know by experience the reality of eternal punishment that very night. The fact that I was still in mortal flesh would not impede them; there appeared to be some truth in their threat that they could cause death—or rather, the cessation of mortal existence, for they gave me an immediate and startling demonstration of their power in causing violent spasms and palpitations of the heart, while I was quite calm in mind. Indeed my imperturbable calmness caused them to remark that I was one of the bravest of mortals, but they would yet overcome me with greater terrors. But I ultimately found that they possessed no supreme power over the 'King of Terrors.' They then left me, and in the darkness and the silence of the night I waited, expectantly, believing that a terrible ordeal awaited me, for I knew that my enemies were powerful and malignant.

"The wall of my room again seemed to disappear, and I was conscious that a spirit had entered and touched me, and a voice declared that he who had entered was an administrator of justice in the infernal regions. He demanded of me if I knew

Why He Had Been Summoned to Me.

"I replied that I only knew that my enemies accused me, and that if he was the servant of God I desired him to tell me what it was the will of God that I should now do, for I desired only to know, and do that will.

"He answered in some such words as these: 'You are free; you cannot come within my province. I only punish those who will not obey God, and now I leave you.'

"I was inexpressibly thankful to be delivered from such threatening peril, and that a powerful spirit had acknowledged that Divine Power overruled in hell, and that he acted in subserviance to it.

"All these spiritualistic manifestations were far from being the phantasmagoria of dream or fancy; they too evidently belonged to the stern and abiding realities of life. They were manifestations of that great, and potent, and eternal realm of spiritual power which mortal vision may not yet behold. Throughout this ordeal I was calm, and possessed that intensification of consciousness that is aroused by tragic circumstances.

"I resolved that as I had encountered these unique and tragic conditions not from personal needs or seeking personal aims, that the result of this experience should also have a wider range of influence.

"I had more to learn and to endure. I was even to learn that my deliverance from the power of demons, like my faith, was of an imperfect character.

"The remainder of the night I passed in peace. In the morning I recommenced the study of Holy Scripture; it became to me the most important concern of my life.

"But to my great distress the evil spirits immediately returned to me with ceaseless interruptions to prevent my study. They determined to keep me from the knowledge of a full deliverance.

"They compelled me to listen to their account of an insurrection on earth against Divine power which they had long been planning, but which was ere long to be carried out. They asserted that their mighty potentate and chief had obtained the vicegerency of earth, that he was the prince of this world, and that he would subjugate it as it never yet had been subjugated to his control, and that he would raise a storm of persecution against the followers of Christ. There was, in fact, to be a new putting forth of hellish influence upon the earth.

"I was compelled to hear from these spirits the unfolding of their diabolical scheme. They brought many proofs to substantiate the fact that their power on earth was already greatly increased and was increasing. The prospects, therefore, that seemed in store for the world overwhelmed me with dismay. They asserted that their great potentate—'the god of this world' (Satan) had so subverted Christendom that at least the great ecclesiastical systems known as the Roman Greek, and Anglican churches would more entirely be subservient to him. I was inclined to disbelieve their statements. I wished that they could have been disproved, but facts appeared to corroborate them. I then for the first time observed that the Church of Rome was gaining great power, and as for the Greek Church in Russia, it was then inflicting terrible persecutions on the true followers of Christ—Christians—who would not practise idolatry.

"It was now made apparent to me that these spirits who had hypocritically proffered their aid for the persecuted Christians had themselves instigated idolatrous Churchmen to persecute them. I gathered further that the servants of the great potentate of darkness had sown error and discord freely in the other churches in Christendom, and that these would advance in error and in distance from God; that they had power to distract the attention and to deaden the perceptions of men who otherwise would

Arrest the Progress of Evil.

"The spirits then spoke with sardonic triumph of their school of materialistic philosophy and their teaching on Cosmogony as opposing that of the Book of Genesis—a system that modern science has found so acceptable as appearing to fit in with what the bowels of the earth have displayed, but which entirely leaves out of its thoughts the operation of God's hand in judgment at the fall of man, when not only man was morally and physically ruined, but that which was once pronounced 'very good' fell with the first man, so that the 'whole creation'—material and immaterial—groans for deliverance.

"A spirit calling himself Lord Beaconsfield declared that he would aid me by dictating a work of fiction that should surpass all his earthly efforts and would produce a small fortune for me, and that I should thus obtain the reputation of being a great genius by simply acting as his amanuensis, and he added the more alluring temptation to me—that the spirits could and would confer on me such knowledge and power that I myself should be considered by the world as a brilliant writer, and win fame and fortune.

"Perhaps his offer has been made to and accepted by some of our present writers of brilliant but pernicious fiction, especially those who have popularized and dignified Satan himself; some of whom I know are students of Occultism.

"One spirit professed to be the originator of such systems as Theosophy and Agnosticism. They had previously declared that 'thought-reading' was under their domination and effected by them. I gathered, generally, though it was not very clearly expressed, that mesmerism and hypnotism were likewise agencies in their hands.

The Triumph and Defeat of Satan.

"And now, as another confirmation of the ascendancy the spirits still had over me, they fulfilled their previous threat to call blaspheming demons to madden me. At their bidding these base spirits came and uttered horrible blasphemies until it seemed as if all hell was let loose upon me for a little while. Then the spirits used one last awful device to overthrow me, and nearly succeeded.

"In the midst of all these difficulties and dangers by which I was well-nigh overwhelmed, a commanding voice from an invisible spirit called me, saying words to this effect, 'That I had become so environed and besieged by evil spirits that there was no deliverance for me on earth, and that he—an angel of the Lord—had descended from heaven to bear me this command from the Lord Jesus—that I must die by my own hand to escape my persecutors, and that my soul should then find rest in heaven.' I had so strong a desire for life that nothing less than a Divine command, as I believed it, could have induced me to take my life.

"I did not question the words proceeding evidently from so high an authority. I could not conceive it possible that the spirits would command mortals to die by using the sacred name of Christ. Yet it was the device of the Devil and I fell into it.

"I was perfectly calm in my mind and determined I would obey the Divine command, and trust in the Lord. Then, in the last prayer I thought to breathe on earth, I protested to the Almighty that I took my life believing I was acting at the bidding of the Lord Jesus Christ. Thereupon I drank a poisonous draft and quickly fell into a comatose state, but I did not awake in hell or in heaven, for I was allowed to recover, though only after much difficulty and suffering.

"But whilst I was recovering, the inexorable voice repeated the previous message, upon which I seized an instrument; the only instrument at hand was a very small dagger, with which, having failed to cut my throat, I severed the temporal artery. Determined to make death swift and sure this time, I endeavored to cut another artery, and with the blood streaming from my head I fell to the ground insensible.

"Again the spirits were foiled in their intention. The noise of my fall instantly brought assistance, and I recovered. My recovery was, I might almost say, a miracle. I am convinced that God did in a very remarkable way interpose his healing hand that I might be

Physically Healed.

"But above all I was delivered from the tormenting presence and persecution of these demons. Christ, who when on earth healed those who were demonized, and 'healed all that were oppressed of the devil,' mercifully healed me; He commanded them to leave me. I recognized the supreme need of a Redeemer. I believed his Word that 'No man cometh unto the Father but by Me, and he that cometh unto Me I will in no wise cast out.' I knew of the Blood of Jesus which cleanses from all sin—of that ONE offering perfected on the Cross by which Christ has perfected His believing people. This blessed knowledge dawned upon my soul despite all the efforts of the powers of darkness to prevent me from obtaining it.

"I beg every reader of this to fly from Spiritualism. Do not play with tools such as 'Planchette,' 'thought-reading,' etc. I feel that my life has been preserved that I might use this personal experience and knowledge of Satanic power that I have passed through, and witness against the snares of Spiritualism, declare its Satanic nature, and the potency of Christ as a Deliverer from it."

The above shows something of the ingenuity and versatility of the demons To some, on the contrary, they report that there is no hell. To Swedenborg they gave visions of seven hells and seven heavens, which helped him frame a new religion to entrap honest souls. How evidently we all need to "hold fast the faithful Word." The Apostle forewarned us we should specially need this "armor" as the "evil day" draws on.

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Put Away All Filthiness

"Having, therefore, these promises, dearly Beloved, let us cleanse ourselves of all ***filthiness of*** *the flesh and spirit, perfecting holiness in the fear of God."—2 Cor. 7:1.*

ALTHOUGH the words of our text were not addressed by St. Paul to the worldly, they would, nevertheless, be excellent advice and very profitable to all. In a general way all civilized people recognize that "cleanliness is next to godliness." In a general way the pure, the clean, are recognized as the beautiful; and impurity and filthiness are detested ever by the impure and the filthy. Outwardly at least we are in a time when water is plentiful, when soap is cheap, and when filthiness of the flesh is almost inexcusable as respects the outward man. But filthiness of the spirit cannot be touched, cannot be cleansed, with ordinary soap and water and this is undoubtedly the reason why the Lord and the Apostles have not addressed these words to the world.

"Having These Promises."

Our text tells the difference between the well-intentioned worldly person and the thoroughly consecrated Christian. The latter has heard through the Word of God certain "exceeding great and precious promises," which the well-meaning worldly class have not yet heard—heard in the true sense of hearing, in the sense of appreciating, understanding. The whole civilized world, in one sense, has the same Bible, the same Word of God, the same precious promises, but it has not appreciated these. It has not understood them. It has not accepted them and made them its own by a surrender to the Lord. The Church, on the contrary, is composed of those individuals who have heard the Lord's promises intelligently, and who have accepted those promises upon God's conditions. Those promises of God constitute the power of God, which works in the heart of each of the Church, first to will aright, and, secondly, to do, to the extent of ability, the Lord's good pleasure (Philippians ii, 13).

This is the class addressed in our text—the followers of Jesus. These have heard of the grace of God—that it is the Divine intention to bless Adam and his race through the great Mediator—the Messiah, the Christ. They have heard that Jesus left the glory with the Father and humbled himself to human nature, in order that he might redeem the human race. They have heard that the application of the merit of his sacrifice, when applied in due time, will be sufficient for the sins of the whole world, and that then the Heavenly Father will turn over the world to the Redeemer. They have learned that the Redeemer, backed by Divine authority, will put all things into subjection under his feet, will institute a heavenly Kingdom or rule in the earth, and for a thousand years reign as King of kings and Lord of lords. They have heard that when he shall thus reign, his Kingdom shall be "under the whole heavens," although the King himself will be the King of Glory on the spirit plane, "far above angels, principalities and powers and every name that is named" (Ephesians i, 21).

They have heard that his Kingdom will prevail from sea to sea and unto the ends of the earth and that eventually unto him every knee shall bow and every tongue confess allegience and obedience, and that all refusing thus to submit to that reign of righteousness will be destroyed from amongst the people in the Second Death (Acts iii, 22, 23). They have heard that this great Kingdom will not only lift up, raise up, resurrect humanity from its fallen condition, from sin and death, but that it will also bring the whole earth to the condition foreshown in the Garden of Eden, making God's footstool glorious and every way fit to be the eternal habitation of such of the human race as will be saved by that glorious Kingdom for which we pray, "Thy Kingdom come; thy will be done on earth as it is done in heaven."

But these have heard something more—something that belongs to the present time. They have heard that it is the Divine purpose to select from amongst mankind a "Royal Priesthood," to be associated with the great Redeemer in his Mediatorial Kingdom. They have heard that a call went forth to this effect eighteen centuries ago, inviting, first of all, the Jews who were ready and willing to accept this very highest favor of God—joint-heirship with his Son in the spiritual Kingdom which is to bless mankind in general by and by. They have heard that to attain membership in this Royal Priesthood means the attainment of the character-likeness of Jesus, to become copies of God's dear Son (Romans viii, 29). This implies, as its cost, the sacrifice of earthly interests. They have heard the message of the Lord, not only inviting to the glories of the Kingdom, but also informing them that the way to that crown of glory is a narrow and difficult one. They have heard the voice of the Master, saying, "Sit down first and count the cost," before you undertake such a consecration of your life, such a sacrifice of your earthly interests. "No man having put his hand to the plow and looking back would be fit for the Kingdom"—fit for a place on the Throne as a joint-heir with Christ (Luke ix, 62).

"Beloved, Let Us Cleanse Ourselves."

We doubt not that as the Heavenly Father and our Lord Jesus so loved the world as to provide the great sacrifice for sin, so St. Paul loved the world—and all others of God's people must have a sympathetic love for the world. But when we think of those who are dearly beloved by the Father and by the Son and by the Apostles and by each other, we think of the special class of consecrated saints who Scripturally are described as of no earthly sect or party, but as "The Church of the First-borns whose names are written in heaven."

These are "dearly beloved" because they have the mind of Christ, which is also the mind of the Father. According to the flesh they are not all lovely or beautiful. St. Paul elsewhere admonishes us that amongst these "dearly beloved" are not many great, not many wise, not many noble, not many rich, but chiefly the ignoble and the poor of this world. Their riches and their nobility are not of the flesh, but of the spirit, of the heart, of the new will, to which they have been begotten of God by the holy Spirit. This is surely the Apostle's thought, for, in the preceding verse, he speaks of these "dearly beloved" ones as "sons and daughters" of the Lord, children of the Almighty—hence, begotten again of the holy Spirit—"new creatures in Christ Jesus" (II Corinthians v, 17). Ah, how wonderful it seems that there should be such a class as this in the world yet not separated from the world, except by their new Spirit. These are **in** the world, but not **of** the world, as the Master declared. These have died to worldly aims and objects and have become alive toward God through the holy Spirit and through the quickening influences of God's exceeding great and precious promises given unto them. God's purpose respecting them is that they may be transferred from human nature to spirit nature—from participation with the world in the blessings coming to it to receive instead the divine nature, with the glory, honor and immortality attaching thereto, as "new creatures," sons of the Highest (II Peter i, 4).

Christian "Filthiness of the Flesh."

Having located definitely the class addressed by the Apostle, "the saints" (II Corinthians i, 1), let us note how and why it is necessary that saints should receive such an exhortation. Why should the Apostle write to saints respecting the cleansing of their flesh from filthiness? Could one be a saint and yet have filthiness of the flesh?

We reply that these saints, begotten of the holy Spirit, will not be perfected as New Creatures until they experience the "change" of the "First Resurrection." Meantime they have the treasure of the divine nature, the holy Spirit, the first fruits of their inheritance in imperfect human bodies. It is not the flesh that is begotten again by the holy Spirit, but a new mind, a new will. The will of the flesh they sacrifice. They give up all earthly rights and ambitions and accept instead the will of God, the will of Christ, the holy Spirit, that they may walk in newness of life. However, from the very beginning of their Christian experience all of these members of the Royal Priesthood, in the present life, pass through difficulties which arise from three different sources:

(1) The Adversary is in opposition to them and will do them all the harm the Lord will permit. Their protection is the Divine promise that they will not be permitted to be tempted above that they will be able to bear—that the Lord will supervise their interests so that with every temptation there will be provided a way of escape.

(2) They are in a world that is dark with sin and selfishness, superstition and ignorance of God and out of harmony with his righteousness. The world and its spirit surge about them every day, from morning until night. Its tides and currents seek to sweep them away from their resolutions of self-sacrifice and loyalty to God and righteousness. In various ways it holds out to them enchanting prospects, pleasures and riches, ease and affluence. These have their weight, even though it be known that comparatively few who follow the world's beckoning and allurements ever receive the fulfillment of the promises held out to them.

(3) The great fight of the New Creature, his closest and most persistent adversary, is his own flesh. The longings of his depraved nature cry out against restraints and insist that he is taking an unreasonable course in that he undertakes to follow the Lord Jesus, and thus to go in an opposite direction from the course of the world and at the cost of the crucifixion, the mortification, of his own flesh and his natural preferences.

In the World, and Yet Not of the World.

Thus viewed, every Spirit-begotten Christian is an object of sympathy from the Divine standpoint, and this should be their standpoint toward each other. But the world has no sympathy. The world sees not, neither does it understand nor appreciate the exceeding great and precious promises which lie behind the consecration of the "saints," "the Church of the firstborns." So much the more, each of these brethren, "dearly beloved," should have sympathy for each other, and should encourage one another, strengthen one another, build one another up in the most holy faith, and by all means, do nothing to stumble each other in the narrow way.

The great work for the Church is the good fight of faith manifested in the putting away of the filth of their own flesh and spirit. Some by nature have more filth of the flesh and spirit, more meanness, more selfishness, more natural depravity, etc., than have others. Nevertheless, "the race is not to the swift, nor the battle to the strong"; for the Lord's arrangement with each member of the Royal Priesthood is that he shall be judged according to the spirit or intention, and not according to the flesh. From the time of the Christian's consecration to the Lord he is reckoned dead as a human being and alive as a spirit being. His test or trial is not with a view to seeing whether or not he can do the impossible thing of living an absolutely perfect life in an imperfect body. His trial or test, on the contrary, is to see to what extent his mind, his will, fights a good fight against his natural weaknesses and frailties. "There is none righteous, no, not one." All the trying in the world could not prove this Divine statement an incorrect one. Righteousness of the will, holiness of heart, purity of heart, are the possibilities; for these God seeks and these he will reward in the "First Resurrection" by granting perfect spirit bodies, in full harmony with their pure hearts, their loyal intentions and purposes.

How to Put Away Filth of the Flesh.

If it is impossible for the New Creature to perfect the flesh, what does the Apostle mean by urging the saints to cleanse themselves from the filth of the flesh? He means that we should not, as New Creatures, be discouraged and say that, because we cannot hope to attain perfection in the flesh, therefore we will make no endeavors in that direction. He wishes us to understand that it is the Lord's will that we fight against the weaknesses of the flesh with a two-fold purpose:

(1) That we may gradually cleanse ourselves—gradually become more and more what the Lord would have us be and what we should like to be ourselves.

(2) Additionally, this fight against sin in the flesh will make us stronger and stronger as New Creatures, in the spirit of our minds. It is this firmness, this determination, this positiveness of the New Creature against sin and for righteousness that God desires. Those who develop it are called "overcomers," and all of their experiences in these trials and battlings against the world, the flesh and the Adversary, are designed to make them "strong in the Lord and in the power of his might." Their experiences are so ordered and directed as to lead them to more and more of faith in God and obedience to him. In order to be acceptable, they must reach the place where they love righteousness and hate iniquity—inequity.

Christian Filthiness of Spirit.

The word spirit in the Bible and in ordinary language is used in a variety of senses. In our text it does not signify that the saints, as spirit beings, are filthy and need cleansing. Quite to the contrary, the New Creature, begotten of the spirit, is holy, pure. But as the New Creature must use the body of flesh until it receives the New Body, so it must use the brain or mind of the flesh wherewith to do its thinking and reasoning, until that which is perfect shall be attained in the "First Resurrection." The Apostle's meaning, therefore, is that the saints should not only put away filthiness of words and actions, and all sympathy with impurity of every kind, but that their minds (their thoughts) also should be pure, should be cleansed of everything not fully in sympathy and accord with the mind of Christ. Nor are we to suppose that this work is purely God's work in us. It is his to forgive the sins of the past. It is his to cleanse us from all condemnation of the past. It is his to cover through Christ all of our unintentional blemishes. It is his to encourage by his promises. But it is ours to show our loyalty to the principles of his Word and character by putting away, to the extent of our ability, all filthiness of the flesh and spirit.

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The Bible Students Monthly

International Bible Students Association, *Publishers.*

Vol. VII. BROOKLYN, N. Y. No. 4.

Religious and Scientific Gleanings

PEACE, PEACE, YET NO PEACE!

At a time when Christendom is talking about converting the world by a rush of Christian missionaries upon heathen lands—each missionary to convert thirty-two thousand heathens in a year—it is well that we try to view the situation rationally, as well as sympathetically.

We certainly have every sympathy for the heathen. We surely greatly appreciate the benevolent intentions of the so-called Laymen's Missionary Movement, which proposes to raise millions of money and accomplish the conversion of heathendom instanter.

Seriously let us ask, How many suitable missionaries, able to really assist the heathen out of darkness into light—to a true knowledge of God—can be found? And where are they? Alas! we know as a fact that our great schools and colleges so richly endowed, are graduating infidels, instead of Christians. To send such men to the heathen would be to do more harm than good.

Instead of converting the heathen, present appearances are that the world is on the verge of a general conflict with heathendom. In Africa, in India, in China there is general unrest. The civilized of Europe and America have assumed the burden of governing the uncivilized, taking from them their land and its riches and compelling submission. Undoubtedly this maintains to some extent a form of law and order, but it also involves a certain amount of injustice against which the heathen mind is rebellious, as the civilized certainly would be under similar circumstances.

It looks as though this year might be expected to be a strenuous one. Behind all the military activity and naval preparations of the civilized world there lies an ambition and a fear. Embroilment in wars with the heathen to maintain hold upon their possessions and to maintain the peace and order of the world may so weaken the strength of some great nations at home as to invite conflict in Europe—possibly between Great Britain and Germany. Nor could we expect the United States, with its interests in the Panama Canal and the Philippine Islands and in the open door of China, to be free from a share in these troubles.

How long will Christendom require to learn that the present order of things is far from what we may reasonably expect of Messiah's Kingdom? To learn this great lesson in the great time of trouble which approaches will lead all nations to look for, pray for, desire the Kingdom of God's dear Son. With it "The desire of all nations shall come."—Haggai 2:7.

ANOTHER PEACE-COMPELLING GUN

"Wake up the mighty men. Let all the men of war draw near. Gather ye together in the Valley of Jehoshaphat (the valley of death). Let the weak say, I am strong. Beat your pruning-hooks into spears and your plowshare steel use for swords."—Joel 3:9, 10.

What it will by and by mean to go to war may be guessed from the description of the gun given below. In connection with this preparation for war between nations let us not overlook the fact that governments and generals are becoming afraid of their troops. As the militia declined to serve in Ohio in connection with the strike disturbances, and as the marines rebelled against the government in Brazil, and the soldiers of Portugal against their generals, so it may soon be in every land in the world.

Germany with her great army is becoming fearful because Socialism is gradually making its way amongst the soldiers. And even in Great Britain it was recently found necessary to disarm some of the militia or yeomanry. The secret of all this insubordination is knowledge, and behind the knowledge lies education, and behind education the printing press and God's wonderful enlightening power, lifting the veil of ignorance and preparing mankind for the great Day of Messiah with its prelude of trouble.

We wondered some time ago how the insurrection, such as the Scriptures seemed to imply, could ever sweep over the whole earth; how anarchy could break loose in spite of all the combined power and influence of capital and civilization opposed to it. But now we see that education, knowledge, is preparing the way for the world's great disaster, which the Scriptures seem to indicate may be expected within five years, but which, in any event, cannot longer be postponed. Now we can see that the very men who have been trained to use the most up-to-date apparatus for the destruction of human life may be found amongst those who have the charge and care of the armories and ammunitions of war. Truly that day will be a "time of trouble such as never was since there was a nation." Following is the article referred to:—

"This gun, weighing less than twenty pounds, and manipulated after the fashion of an ordinary fowling piece, pours out a stream of bullets when in action at the rate of 400 shots per minute. The new arm is called the Benet-Mercier, and is of French invention. It has a stock that is placed against the shoulder. In action the soldier lies on the ground, resting the gun on two supports. This gives an advantage in safety over the Hiram Maxim rapid-firing model, since the operator of that gun is compelled to stand in feeding it. This brings him into full sight of the enemy—or rather it brings all three men into sight, for three are required for the manipulation of this heavier weapon.

"Where the original French model weighed about twenty pounds, the new gun as turned out by the Government experts will weigh even less. Its effectiveness, however, it is claimed, will in no wise be impaired. It is said to be certain that the army in time will be equipped with the weapon."

—*The Watchtower.*

FINDING WHAT WE SEEK

A group of college men were discussing an odd incident that took place recently in a university located in the western part of the State. Two of the most conspicuous young men in the graduating class had been assigned to take opposite sides of a debate during their last term, upon a religious theme relating to the authenticity of the Scriptures. It happened that the man assigned to defend the Biblical position was known to entertain pronounced infidelistic views, while the counter argument was given to one of the most active church and Y. M. C. A. workers in the class.

The young men studied hard upon the theme for some weeks, and when the debate came off each maintained his side vigorously. The strange sequel was that after the debate the infidel had so convinced himself that he became a member of the church, while the other young man also changed his views and became fully as skeptical as his opponent had once been.

The above illustrates a principle to which we have already called attention time and again. We find what we seek! Those who approach the Bible with earnest desire to find in it God's Message will be guided of the Lord. As it is written, "Blessed are they that hunger and thirst after righteousness (Truth). They shall be filled."

On the other hand, those who approach the Bible from the standpoint of cavil, unbelief, antagonism, are equally sure to find what they seek—flaws, contradictions, etc. Note how Thomas Paine and Robert Ingersoll illustrate this principle.

WHAT IS THE SOUL?

A postal-card request will secure for you a free copy of this paper in which this interesting subject is treated in a manner that will satisfy the most exacting.

The Immortality of the Soul

MR. EDISON has taken time from his scientific investigations, which have centered chiefly in electricity, to take a look into things metaphysical and spiritual. In a magazine article recently he discussed the immortality of the soul. He brought to his subject the reasoning and philosophical powers of a gifted brain accustomed to look more carefully than usual at the relationship and bearing of one principle upon another, one theory upon another, one fact upon another. Mr. Edison denies the immortality of the soul; he declares that he can see no facts in nature leading to any such conclusion. As a sample of his close reasoning on the subject we quote one of his statements, which he considers too self-evident to need proof. Indeed, we doubt not that Mr. Edison's position would be that human immortality is not to be assumed, in view of the fact that we are a dying race. We presume that his position is that the proofs must be sought in the opposite quarter—that man must be assumed to be mortal and that any disputing this position must give the proofs of his immortality. We quote Mr. Edison:—

"A man's intelligence is the aggregate intelligence of the innumerable cells which form him—just as the intelligence of a community is the aggregate intelligence of the men and women who inhabit it. If you cut your hand it bleeds. Then you lose cells, and that is quite as if a city lost inhabitants through some tremendous accident."

Philosophers of the Past Handicapped By Dread of Thumb-Screws, Etc.

It will not do for us to claim that Mr. Edison is not a philosopher because he disagrees with philosophers of the past. We must admit that his attainments in science have all been results of the exercise of a naturally philosophical mind, which now for years has been trained in philosophical study, and that for this reason he has his splendid rank as a scientific man. On the contrary, we must admit that many of the philosophers of the past in their reasoning on theological questions were handicapped by dread of thumb-screws, racks and other tortures of the "Dark Ages," as well as by certain ignorance and superstition, which, thank God, are gradually passing from the minds of all intelligent people. Indeed, we must remember that nearly all the philosophies as respects cosmogony and chemistry have proven themselves fallacious, and the latest researches of science astound us by threatening a revolution of the philosophies respecting astronomy. Perhaps philosophy has made more progress in every other direction than along religious lines. And in this particular we note that the great majority of the learned have entirely abandoned the philosophies of their fathers and are known as "Higher Critics," "Evolutionists," etc. Only in the Catholic Church are the theological philosophies of a century ago given the slightest weight among the learned, although these theories, embodied in Protestant creeds, still hold a powerful sway in the minds of many Protestants who still like to think that what their fathers believed was infallible on every subject.

Meeting Mr. Edison's statement, above quoted, with such candor as the gentleman's intellectual prowess seems to justify, we must admit that there is a great deal of force and logic in his deduction. Mr. Edison has Apostolic authority for considering man as made up of various members, each intimately related to the welfare and intelligence of the whole. St. Paul uses this argument in illustrating the true Church, "the Body of Christ." He likens one member to the hand; another to the foot; another to the eye, etc., and declares that each is necessary to the completeness and harmony of the whole and adds, "So, also, is The Christ."—1 Cor. 12:12, 27, 28.

We will not here follow the Apostle's argument to the Church to note particularly how Jesus is the Head of the Church, how every member is united to each other member and interested in each other member. We will take the same example of the human figure. It seems to justify the statement that a man's intelligence is represented in the intelligence of all his members. Human skill is related to human intelligence. Consequently the man who has lost his hands has less intelligence, less opportunity and less skill than previously. If he lose also his feet his intelligence decreases proportionately. If he lose his sight, his hearing and his sense of smell, each loss diminishes his intelligence. A whole village of people devoid of sight, hearing, taste, the sense of smell and of touch would be a very unintelligent community.

This we understand to be Mr. Edison's argument, expressed in different terms. Mr. Edison's terms seem appropriate if we take a sufficiently broad view of his language. To illustrate: If one lose a few drops of blood the loss may make no perceptible impression upon his intelligence. But if he lose a quart of blood his intelligence will be considerably diminished; faintness, stupor, may be expected. This would seem to prove Mr. Edison's statement correct, and that the loss of a few drops of blood is really a loss, to some extent, of vital power, and hence a loss of intelligence, but in so small a degree as not to be appreciable to one in health.

Puzzled Over Belief that a Blow That Would Kill Would Enable Man to Know Everything.

In earlier days we were told, and tried to believe it, that a dead man knew more than a living one. We were puzzled by the fact that a blow on the head might stun one to insensibility, in view of the fact that we were told that a heavier blow, that would kill the man, would enable him to know everything in an instant. The philosophy (?) of this was handed to us thus: The soul is the intelligent being, of which nobody knows very much. It is imprisoned in our mortal bodies and can operate in them only unsatisfactorily. The moment of death is the moment of release to the soul, which then can think and reason more soundly than when obliged to use the brain.

Many of us tried in childhood years to believe such unphilosophical philosophy. We asked for proofs and were told that it was the voice of the Church's philosophers, and if we would doubt it we would be damned to eternal misery. Believing this, and not willing to be doomed to eternal misery, many of us restrained ourselves and that portion of our brain became well-nigh atrophied.

Even the religious found it difficult to believe in so immaterial a soul and inquired, Why, then, a resurrection of the dead? Will the resurrection signify another imprisonment of the soul and a decrease of intelligence, as this philosophy (?) would seem to imply? Some gave up the quest for knowledge in despair and sought for something more intelligent outside of all the creeds and philosophies of "science falsely so called." Others of us have held to the Word of God and sought to see its philosophy, its teachings, and to harmonize them.

We are glad to belong to this growing class of Bible students who declare, Let God and His Word be true, though it disprove many of the theories we once believed and almost worshipped. (Rom. 3:4.) We want the truth!

Mr. Edison and the Bible.

We are not personally acquainted with Mr. Edison, nor with his religious views, but we believe that his philosophical mind is turning quite into line with the teachings of the Bible respecting man and his future. We do not say that he has attained the Bible viewpoint, but merely that he has taken a good step in that direction. Without discounting good features contained in our own creeds we must admit that many of them are thoroughly illogical and unscriptural. For instance, the theory that a human soul is an invisible entity specially created by God and full of Divine intelligence and that this intelligent soul is introduced into the new-born child and is

(Continued on 2d page, 2d column.)

THE BIBLE STUDENTS MONTHLY

W. F. HUDGINGS, Editor.

13, 15, 17 HICKS ST., BROOKLYN, N. Y.

Monthly—12 cts. a year. Single copies, 1c.

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MORGAN TO MANAGE CHURCH UNITY MOVEMENT

The announcement of members of The World's Christian Unity Commission was the most important feature of the closing session of the House of Deputies at the Episcopal convention.

J. Pierpont Morgan is to be financial manager of the commission, which has for its purpose the bringing together of all Christian denominations of the world.

The appointment of this commission is the most far-reaching action of the forty-third triennial convention.

Morgan, it was announced, is treasurer of the commission; Bishop C. P. Anderson, of Chicago, president, and Robert H. Gardinier, of Gardinier, Me., secretary.

Bishop C. D. Williams, of Michigan, at the mass meeting on Social Responsibility said:

"It is high time the Church saw to it that the Jericho road is cleared of thieves and robbers. We cannot preach chastity without considering the tenement-house problem, or temperance without realizing that poverty leads to drunkenness, as well as drunkenness to poverty."

* * *

Undoubtedly many dear people have a zeal for God and for Church Federation—not, however, according to the Wisdom from Above, as we see it. Nevertheless, what they are attempting will succeed, and, according to the Scriptures, will be the beginning of the end of "Churchianity."

To us its success is an encouragement as demonstrating the fulfilment of prophecy. With the unionists it is a hollow self-deception to assume that any union in unbelief and ignoring of the Bible and of conscience can work real good.

I BELIEVE IN MY JOB

It may not be a very important job, but it is **mine.** Furthermore, it is God's job for me. He has a purpose in my life with reference to His Plan for the world's progress. No other fellow can take my place. It isn't a big place, to be sure, but for years I have been molded in a peculiar way to fill a peculiar niche in the world's work. I could take no other man's place. He has the same claim as a specialist that I make for myself. In the end, the man whose name was never heard beyond the home in which he lived, or the shop in which he worked, may have a larger place than the chap whose name has been a household word in two continents. Yes, I believe in my job. May I be kept true to the task which lies before me—true to myself and to God, who intrusted me with it.

FREE LITERATURE!

Send postal-card request to the editor for free copies of this paper. Some of the interesting subjects you may have for asking are:

Spiritism is Demonism!
Where are the Dead?
The Rich Man in Hell.
Thieves in Paradise.
Distress of Nations Preceding Armageddon.
Why Financiers Tremble.
The Battle of Armageddon.
Clergy Ordination Proved Fraudulent.
Church of the Living God.

FACTS FOIL THE ASSASSINATION OF PASTOR RUSSELL'S CHARACTER

A post-card request brings free to any one who doubts Pastor Russell's purity of life and sincerity of purpose, a clear cut statement of the facts at issue. Address WATCH TOWER, Brooklyn, N. Y.

Those who read carefully and get the benefit of the pure spiritual atmosphere into which Pastor Russell leads them need not be told that the many vile printed and pulpit attacks are wholly false and merely the desperate efforts of opponents whose nefarious schemes to keep the people in ignorance of the truth on all subjects Pastor Russell is so fearlessly and thoroughly exposing.

It is for this reason that the millions of newspaper readers continue to enjoy Pastor Russell's pen products and are not being influenced by any of the so-called news reports with scare-headlines, some of which, if even partially true, would have sent Pastor Russell to prison long ago; but the fact is that not a soul on earth has the slightest cause for grievance against Pastor Russell, except that he is telling the common people truths the clergy wish them not to know.

(Continued from first page.)

the real child—this is no longer reasonable nor logical to us.

We wonder that our forefathers of the darker period, in their wonderful philosophies, did not see the absurdity of such a position. If it were true would it not make the Almighty Creator a co-laborer with fornicators and adulterers in the bringing into the world of illegitimate children? Still worse, does not this theory charge to the Almighty God of Wisdom, Justice, Love and Power the creation of idiots and mental imbeciles and moral degenerates? If the human parents merely bring human bodies into existence as receptacles for souls which God individually and specifically creates in each instance, then not the parents, but the Almighty, is responsible for all the degeneracy we see in the world, for it is the soul that is responsible, as all must admit.

The First Man, of the Earth

The centre of the mistake on this subject, handed to us from the philosophers of the "Dark Ages," is the assumption that the real man is the spirit being, the soul. St. Paul assures us to the contrary of this, saying, "The first man was of the earth, earthy." The Lord through the Prophet David declares the same truth, saying "What is man that Thou art mindful of him? . . . Thou hast made him a little lower than the angels." (Psa. 8:4, 5.) The angels are the lowest in rank on the spirit plane, and man, although in God's image when perfect, was still lower than the angels in that he was not a spirit being, but a human, an earthly being—"of the earth, earthy."

The Scriptural proposition is not that God made a body for man out of the dust of the earth and put a spirit man into that body, but that God made man of the dust of the earth, breathed into his nostrils the breath of life (an animal life) and "man became a living soul"—an animal or earthly soul. In other words, the entire Adam became a living soul—a living being. That one man was subsequently made twain for the very purpose of propagating living souls in his own likeness. And thus for six thousand years the Divine command has been in process of fulfilment—"Multiply and fill the earth." God created but the one human soul originally, divided it, and then, by natural processes, generation after generation of human souls have been born. Man is an earthly soul or earthly animal, as are all the earthly creatures, only that his is a higher nature—an earthly image of his Creator, Who is a Spirit Being.

From this standpoint how clearly we can discern the mistakes of the philosophies of the past and the true philosophy revealed to us only in the Bible, although discerning, penetrating, philosophical minds like that of Mr. Edison may reach the same truth from the study of the great Book of Nature.

From this standpoint we see that the entire man is a living soul—that is to say, a sentient being. The formation of Adam was very important, just as today, under the same Divine regulations, the shape of the brain has to do with the character of the man—gentle or vicious, criminal or conscientious, benevolent or stingy, reverential or otherwise. As the Bible declares, "As a man thinketh in his heart, so is he." (Prov. 23:7.) And a man's thoughts shape themselves according to the structure of his brain. Thus phrenology is a widely recognized science. Not only so, but physiology tells us that the various portions of the human body are so intimately related to the brain that the quality of the mind can be discerned in the general features, not only in the shape of the nose, the curve of the lip, the glance of the eye, but also in the grasp of the hand and its general shape, even to the particularity of a finger print.

All these outward signs indicate the character of the soul, being—all are identified with it. In a word, a soul is a person. The various districts of the brain representing the various sentiments and passions of the individual are like so many members, each having its own personality. Amongst these various members of the human mind some are stronger, some weaker, and the stronger ones dominate. There are exceptions, of course, to this rule in what we sometimes term conversion. Conversion means the establishing of a new rule or order in the individual life. Note the method of its accomplishment:—

(1) Certain matters are brought to the attention of the person or soul which seem to indicate a wiser course than the one pursued in the past. The various districts of the brain, like so many members of a council, consider the proposition, weigh its pros and cons, advantages and disadvantages, and then reach a decision. That decision we call **will.** Sometimes there is a desperate struggle in the brain, the various members of the council of thought battling and struggling against each other. The will may be strong or may be weak, just as a party in Congress may be strong or weak while in power. But the will rules with more or less vacillation or strength according to the number and power of the members supporting it. Thus we have found some possessed of strong characters; others who are weak, vacillating—"double-minded."

The Will Represents the Soul, the Person, the Ego.

Some of the qualities of the mind may be styled the "flesh"—this term represents the lower and more animal qualities of the person, the soul. To the contrary of these are the higher organs of the mind—reverence, spirituality, conscientiousness, sublimity, ideality, etc., and these are called the heart, because they include the affections and qualities of the mind to which God appeals, saying, "My son, give Me thine heart."

Thus seen, we are daily making soul-character, influenced by our environment and the lessons and experiences which come to us through our senses. The character develops either upward or downward—toward God or toward sin. But there is no such thing as total depravity, except in idiocy, for, by Divine providence, some features of the original Divine likeness in which Father Adam was created still persist in all of His children who have reason. The effort of all reformers is to appeal to the mind, either through fear or love or selfishness, to effect an organization of the mental qualities favoring the things of righteousness and opposed to sin. The permanent conversion which produces the saintly character is the appeal of love—"The love of Christ constraineth us." The love of the Father is potent in the hearts of all who receive it. It can effect changes in conduct, in language and in thought, which can be accomplished by nothing else.

A Methodist Bishop's Definition of a Soul.

A Methodist Bishop is credited with the following definition of a soul: "It is without interior or exterior, without body, shape or parts, and you could put a million of them into a nut-shell." Mr. Edison does not believe in such a soul. In repudiating such a view he places himself in accord with the Divine teachings.

The word immortality is rarely used in its strict, academic sense, as signifying deathlessness or that which is proof against death—inherency of life, requiring no sustenance. Immortality in this sense of the word is, of course, a quality which belongs to God alone. As the Scriptures declare of Him, "He alone hath immortality, dwelling in the light which no man can approach unto, Whom no man hath seen nor can see."

Immortality in this sense of the word, possessed by the Heavenly Father and His Only Begotten Son, the world's Redeemer, is promised as a special reward (not possessed by angels or any other creature), to the elect, saintly few, called, chosen and faithful during this Gospel Age. These are styled the Bride, the Lamb's Wife, and the promise to them is that they shall receive this great reward of glory, honor and immortality when the Redeemer shall appear in His glory in the end of this Age to grant to them a share in the First or Chief Resurrection from the dead. With this attainment of immortality they are promised also new bodies, no longer flesh, but spirit, no longer in the likeness of the first man—"As they bore the image of the earthly, they shall also bear the image of the heavenly."—1 Cor. 15:49.

Are All Men Immortal?

Mr. Edison is in full agreement with the Bible in his conclusion that the human soul or personality is always identified with an organism or body. We must also agree with the Bible and with Mr. Edison that all souls die. The Bible declares, "The wages of sin is death," and again, "The soul that sinneth, it shall die." The Bible explains that Adam, as a living soul, might have continued his existence perpetually had he not transgressed the Divine Law and that the transgression brought to him the penalty of death. Mr. Edison agrees with this conclusion without, perhaps, admitting original sin or anything else connected with the Scriptures.

Where, then, is human immortality? We answer that there is no human immortality, in the same sense that there is a Divine immortality—in the sense that man is death-proof. God alone has immortality in that sense. When we speak of immortality in respect to mankind, we use the word, not in an academic sense, but in a relative way. We mean that death does not end all for Adam and his children—that a future life is arranged for them in Divine providence—when, where and how the Bible clearly tells.

The great Apostle Paul declares that there shall be a "resurrection of the dead, both of the just and of the unjust." The Hebrew Prophet declares, "Many that sleep in the dust of the earth shall awake." The awakening time will be the morning, as the present is the night-time of sin and darkness. The glorious morning nears, as the night of sorrow and tears passes.

There will be a glorious dawn to that great Day of a thousand years, whose light is already fore-gleamed in the wonderful inventions of our time, in which Mr. Edison has been used of the Almighty to assist. Shortly the Sun of Righteousness shall shine forth, scattering the darkness, ignorance, superstition, sin, death. Shortly the reign of Divine righteousness and love, co-ordinated, will bring blessings to our race, now resting under the sentence or curse of death. Shortly all will have the opportunity of recovery from the fallen condition of weakness and degradation, being uplifted or resurrected gradually to the full perfection of human nature, earthly nature, in the image and likeness of the Creator, in the midst of a world-wide Paradise.

Cardinal Gibbons' Words Agree to This.

Cardinal Gibbons gave an interview to a reporter of the "Columbian Magazine" in answer to Philosopher Edison. Noting with interest the Cardinal's defense of the doctrine of immortality, we have clipped and below produce the essence, the kernel, of his argument on the subject as based upon the Scriptures. We are pleased to see that, like ourself, the Cardinal finds the Scriptural proof of a future life, not in the philosophies of a darker past, but in the resurrection promise of the holy Scriptures, as follows:

"Christ brings to humanity the certainty of eternal life. He proved it by his own resurrection; and if anyone thinks the evidence for Christ's resurrection is weak, I ask him to study and think deeply over the fifteenth chapter of First Corinthians. No sane scholar, remember, denies that we have the testimony of St. Paul himself; nor that St. Paul is honestly setting down the testimony of those who claim to have seen our Lord after death. If so many sane men, Apostles and disciples of Christ, are mistaken, if they cannot believe the testimony of their own eyes, if such a delusion can keep so firm a hold on so many different characters for so many years and become the basis of all their beliefs and the transforming power of their lives, then no human testimony is of any value; then let us close our courts of justice, for no case is proven by so many trustworthy witnesses. No!" the Cardinal said, in the tone of deepest conviction, "Christ is risen; and his resurrection is the plainest evidence of man's immortality."

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Choose Ye This Day Between Truth and Error

"Choose ye this day whom you will serve---if Jehovah be God, serve Him."---Joshua 24:15.

AS CHRISTIANS in the light of this wonderful Twentieth Century we stand at the parting of the ways and must decide for right or for wrong, for truth or for falsehood, in respect to our religious convictions. Without questioning the sincerity of our forefathers, we all object to their theology. It is in vain that ministers and Bible class teachers longer deny the facts of the case. Nor will intelligent and honest people agree that it is right that through their creeds they should profess one thing, and in their lives and general conversation they should ignore it or absolutely deny the teachings of those creeds.

Yet this is the position of practically all the thinking people of Christendom. Their consciences will not stand for this much longer. If they refrain from telling the Truth and taking their stand for it, they will not only sear their consciences (1 Tim. 4:2) and correspondingly separate themselves from God's favor, but additionally their course will sooner or later bring upon them the disapproval and contempt of all honest people. For although the masses are not yet fully aroused on the subject, they are rapidly getting awake.

Ashamed of Their Creeds.

All denominations are ashamed of their creeds and anxious to hide the fact that they ever professed them, or are anxious to give them some new interpretation more consistent with the broader thought and more generous sentiment common to civilized man in this Twentieth Century.

Our Methodist friends are ashamed of that feature of their creed which declares that the Almighty is now doing everything that Divine Wisdom and Power can accomplish on behalf of our poor race to bring all to a full knowledge of Christ and to opportunity of faith and obedience.

They realize that there is a weakness in this argument. And when they protest that God must work through means, and hence that the responsibility lies at the door of Christian believers to carry the Gospel to the heathen, they realize that this is an illogical argument, too. For why should our Great Creator send to eternal torment millions of his creatures, because of an insufficiency of zeal on the part of some of their more enlightened fellow-creatures?

Acknowledging the inconsistency of such a theory our good Methodist brethren tell us that they hope that God has some other way of saving the ignorant of heathen lands, and, perhaps, of civilized lands.

Wesley Preached the Eternal Torment of All Except a Few.

The loving heart prompts this answer and it is true that God has another way for these. Some dear friends inquire, Is it Methodism? Did John Wesley preach it? No, Brother Wesley did not preach it and did not know of it. Not because it is new, but because it is so very old and was lost sight of during the "dark ages" for fifteen centuries before Brother Wesley was born. He was feeling after it, yearning for it, hungering and thirsting for it, but the "due time" for it to be made known to God's people had not yet come in Brother Wesley's day.

Wesley preached the eternal torture of all mankind, except the sanctified believers in Jesus the Savior. But in his preaching of the love of God he was used of the Almighty to wondrously prepare the hearts of Christendom for the broader message of the Bible now due to be seen and understood. Wesley's Gospel of the love of God has mellowed the heart of Christendom, which once was frigid under the cold teachings of Foreordination, Predestination, etc., of the Westminster Confession of Faith—once the basis of nearly all Protestant Communions.

And yet Christians today are losing their holiness, their sanctification—their zeal for God is giving place to zeal for a sect.

The light of the New Dispensation, which for a century has been gradually breaking upon the world, stimulating thought in every direction, makes it necessary for our Methodist brethren, as well as for us all, to awaken to the wonderful privileges of our day for Bible study: to ascertain the real teachings of God's Word, which, in the dark past, we all seemingly misunderstood and misrepresented.

Already the most intelligent one-fourth of Methodism not only rejects Brother Wesley's theory, but, alas, repudiates the Bible also! It accepts instead of salvation that most dangerous form of infidelity known as Higher Criticism and that most un-Scriptural proposition called Evolution, which denies the fall of our race and makes void Christ's **redemptive** work and the glorious result thereof—human restitution.—Acts 3:19-23.

Bury the Dead Past.

God forbid that we should bury any of the doctrines of Christ and His twelve Apostles. On the contrary, let us strive to resurrect these from the rubbish of human tradition which eighteen centuries have piled upon them. Let us instead bury our man-made creeds, of which we are all ashamed. Our Presbyterian friends some years ago set a noble example to all Christendom in the burial of their Confession of Faith and their substitution instead, of a much simpler and much more rational statement.

But, no; we must correct ourselves here. This is what they should have done, but did not do. Instead of burying the old creed, not only from sight, but also from odor, they have merely covered the corpse, which is admitted to be dead, and placed the briefer and better Confession atop the winding sheet. They assuredly declare that it is **not a substitute,** but merely a representative statement.

"All Have Not Their Senses Exercised to Discern."

Hence every time we read the restatement, we must hold our noses to avoid contamination from the odors of the carcass beneath. Not all must do this, for, as the Apostle suggests, "All have not their senses exercised to discern." But all intelligent Presbyterians are being rapidly driven, not only away from Calvinism, but, alas, away from the Bible, also, because of their erroneous supposition that the teaching of Calvin and the teachings of the Bible are one and the same.

These bright minds are not merely lost to the Christian ranks, but become active agents in the promulgation of anti-Biblical teachings. They are engaged in pulling down the Bible and substituting for its teachings Darwin's Evolution theory. These sincere men are to be found in the faculties of all the colleges, in the highest pulpits throughout the land and in the most prominent positions in business and social life.

Their loss of faith in the Bible has not made them murderers or thieves. Their noble inheritance from the past preserves to them an uprightness of character which the loss of a fear of hell torment has not undermined. While they are no longer Christians from the Bible standpoint—no longer believers in Jesus as a Redeemer—they are still believers in Jesus as a great Teacher and a noble Leader of men. They fail to discern the fact that if He posed as the Son of God and the Redeemer of men, and was not such, instead of being a noble example, His life and teachings were most stupendous frauds and deceptions.

Why do not these honorable, well-meaning people wholly abandon their creeds, framed in the darker period? Why do they not come afresh to the Bible to learn just what it does say respecting Election, Predestination, Hell, etc? The answer is that their more intelligent members have repudiated both the Creed and the Bible and are merely upholders, supporters of the system from an Insurance standpoint. They fear that if the masses were to attain their standpoint of unbelief suddenly, it might lead to some kind of trouble. These people prefer, therefore, to pay money for the support of religious teaching which they do not believe, just as they pay insurance money on a house which they do not expect will be burned—just as large corporations managed by Protestants frequently give liberally to Catholic projects, trusting that it will inure to their advantage somehow.

As for the majority of Presbyterians and others holding to the Westminster Confession, we believe we represent them truthfully when we say that while in their hearts they repudiate their creed, they believe that there is none other more Scriptural—none other that would suit their heads and hearts; in proportion as they doubt their Confession of Faith they doubt the Bible. They are not ready to abandon the Bible and have nothing else, and hence they are not yet ready to abandon their Confession of Faith.

It is to this class in all denominations that we appeal—the middle-class—the class that is not so asleep as to be unreasoning, and the class that has not yet reasoned itself out of all Faith in the Bible as the inspired Word of God. These should hearken to the Word of the Lord which declares that "Their fear toward Me is not of Me, but is taught by the precepts of men." And again, "As the heavens are higher than the earth, so are My ways higher than your ways, and My plans than your plans."—Isa. 55:9; 29:13.

Baptists and Disciples Awakening.

When we say that this awakening is also reaching our Baptist and our Disciple brethren, let us not be understood to mean that all of these have been asleep until now. Perhaps it would have been better for them if some who have gotten awake during the past thirty years had slumbered longer. Those long awake have principally gone off into Darwinism and Higher Criticism. Baptist and Disciple Schools and Colleges and Theological Seminaries, like those of other sects, are manned with the brightest minds of the denominations, and all with one accord teaching Higher Criticism-Infidelity and Evolution.

With one accord all are engaged in overthrowing the Christian Faith of the rising generation. They are doing this intelligently, wisely, cunningly, but not with evil motive. Having gotten awake to the inconsistencies of their creeds these scholarly men, concluding that the creeds truthfully represent the Bible, abandoned faith in the Scriptures to the same degree that they have abandoned faith in the creeds which their intellects have repudiated.

Now they are seeking to gradually help Christian people of all denominations to what they consider the higher plane of Truth. What they have—almost anything in fact—is better than the "creeds" they have repudiated. They are working hard and succeeding well in introducing their faith-destroying theory into the minds of the rising generation through the school books. From these they have not only eliminated everything sympathic with Bible faith, but instead they have introduced the subversive doctrine of Evolution.

As for the rank and file of Baptists and Disciples, probably three-fourths of them still hold vaguely and indefinitely to the Bible and their Confession of Faith, though both of these denominations in their innocency of mind think that they have no creeds—that they take the Bible only. As these dear friends awaken to the inconsistencies of their Confession and teachings they are in great danger of following their leaders into a repudiation of everything pertaining to the past—into Higher Criticism-Infidelity and Darwinism.

Are we asked, What is there so inconsistent in their creeds which will surely produce this result as soon as seen? We answer that already many of them are in revolt against the Calvinistic theory that the masses of the race were foreordained and predestinated of God to eternal torture. The majority of them have never seen the inconsistencies of their position in respect to Baptism—Immersion.

When our Disciple brethren get a proper focus upon their own position they will revolt against the thought that **only immersed Christians have their sins forgiven and will get eternal life,** and that all others, the thousands of millions of the heathen, and the other millions, the unimmersed of Christendom, will be eternally tormented. Likewise our Baptist brethren will be sure to repudiate their position when once the scales fall from their eyes and they perceive the naked Truth. That naked, hideous truth is that for centuries with good intention they have horribly misrepresented the Divine Character and Purpose in claiming that all except the Church are to be eternally tortured and that **only saintly and immersed Christians** can constitute the Church of Christ which will reach the heavenly glory.

"Choose You This Day Whom Ye Will Serve."

Joshua's words to the Israelites, after they had come into Canaan, constitute the text of this article. Joshua perceived that the Israelites were in a trying position and that it was their duty to decide promptly and thoroughly which course they would take. So we may see today that Christians of all denominations are in a trying position and that a prompt decision to stand by God and the Bible is the necessary thing for those who would be delivered from the darkness of the past and avoid falling into the Adversary's great deception of the present—into which their leaders are guiding them.

Unless they heed speedily, the blind leading the blind will fall into the ditch of Darwinism and the mire of Higher Criticism. There are not many ways to escape this threatening calamity! There is only one way—the Bible way. Many Baptist and Disciple ministers are becoming awake to the error and probably without intention of drifting and often without foreknowledge of where their course will end.

For instance, the words of Rev. Dr. MacDonald, of Brooklyn, on February 27. This gentleman speaks of the Baptist Confession of Faith as **"these swaddling clothes of an ancient dogmatism;"** and respecting the Baptist doctrine, which recognizes only immersed persons as members of the Church of Christ and heirs of salvation, he says, **"Henceforth it can be regarded to be as dead as the cities of Sodom and Gomorrah and as worthily buried."**

The gentleman rejoiced that recently a Baptist minister had been ordained to the Sixth Avenue Baptist Church of Brooklyn who affirmed in advance that he would invite all to communion and Church membership who loved the Lord Jesus. He urged that "associate members" should be received into Baptist communions "without imposing baptism upon them."

This courageous brother fails to see wherein the course he advocates is illogical. What he needs to see is the real teaching of the Bible on the subject of Baptism—that it is baptism into Christ's death, and thus into the real Church of Christ—that this is not the Baptist Church, nor any other human organization, but the Church of God—"the Church of the first-borns, whose names are written in heaven." That roll contains the names of all the saintly, faithful, consecrated believers in the Redeemer—of all denominations and outside of all denominations.

"Sanctify Them Through Thy Truth."

It is not sufficient that we get rid of the errors and superstitions of the past. We must supplant these with the Truth, that "We may be able to withstand in this evil day." (Eph. 6:13.) It alone will constitute the armor of God. Christian people hold much precious Truth, but hold it in so illogical and confused a manner that it fails to give them the needed strength. God permitted us to come to this very hour and has permitted the present tests for the purpose of developing the character of the "Israelites indeed, in whom is no guile," and for the purpose of gathering out from them all the tares, all the chaff, and all not at heart copies of His dear Son. Let us now briefly summarize the errors of our creeds and briefly indicate the Bible remedy.

None of our Creeds were too strict in defining the saintliness of the Church class, invited to become the Bride of Christ and His Joint-heirs in His Kingdom. On the contrary, in many respects they were too lax—they were not nearly up to the standard of the Master's Word, "If any man will be My disciple, let him take up his cross and follow Me." "Strait is the gate and narrow the way that leadeth unto life; and few there be that find it." (Matt. 7:14.) Jesus taught that His followers must drink of His **cup of suffering** and be **baptized into His death**—and not merely into water. Our too low standards have admitted to membership in all denominations millions who are far below the Master's standards.

Our error and deception was the supposition that all who are not saintly, all who would not become the Bride of Christ, all who are not baptized into His death, all who do not drink of His cup of ignominy, will be **eternally tortured.**

This great mistake, common to all Protestants (and in the much modified form of Purgatory, shared also by Catholics), must be displaced by the Bible teaching, that as soon as the Elect Church shall be completed and glorified, the antitypical Year of Jubilee will begin; that then for the thousand years of the reign of Christ and the Church as the spiritual Seed of Abraham, the non-elect of all the families of the earth will be blessed by the elect.—Gal. 3:16-29; Acts 3:19-23.

Let us, dear brethren, choose this day to stand by the Word of God, to reject all human traditions contrary to it and to hold fast the things that are true, just, loving, good.

If occasionally a thoughtless friend asks, Why do you believe in a Millennium? answer that it is one of the oldest doctrines of Christendom and, above all, the Bible doctrine. Answer that he who does not believe in the Messianic reign and the resurrection then of the world of mankind—"All that are in their graves"—must account for the dead in some other way—must claim that they have been experiencing pain or pleasure for thousands of years, or must claim that they are extinct as the brute beast and will have no resurrection or must believe in universal salvation regardless of a knowledge of Christ or obedience to Him.

"Choose ye this day"—the Bible and reason and to oppose the creeds of the "Dark Ages" and their unreason.

"WHERE ARE THE DEAD?"

This article was published in this paper in Volume one, Number 3. The interest aroused, and the great demand for copies of it have been remarkable. A sample copy will be mailed to any one free. Address, Bible Society, 17 Hicks Street, Brooklyn.

Solomon's Wisdom

"Wisdom is the principal thing, therefore get Wisdom."—Prov. 4:7.

WISDOM is properly defined to be (1) the power of discerning what is true and right, what is conducive to the highest interests. (2) Conformity, so far as one's own conduct is concerned, to the course of action dictated by such discernment. The world-famed Gough summed up wisdom in these words, "Wisdom is knowledge made our own and properly applied."

The best-intentioned people find continually, under the pressure of their own weaknesses and the temptations which surround mankind, that they are inclined to slip away from the noble standards and sentiments of their hearts. Experience demonstrates, too, that all need frequently to look about them and to compare present attainments with the past to find their bearings, to note whether or not they are making progress or retrograding. Our advice to all consecrated Christians is that such introspection be taken nightly before we retire to rest—that each day's progress be noted and that fresh resolutions be presented evening and morning at the Throne of Grace to be practiced to the extent of our ability daily.

Wisdom Our Watchword.

But while (the eyes of our understanding opening wider daily and hourly) we discern the Divine character in clearer lines and discern our own blemishes more perspicuously, nevertheless the eye of faith sees with the greater clearness also that a full atonement was made by our Redeemer, not only for our share in the original sin, but also for our unintentional weaknesses, which result from our relationship to Adam and the fall. Thus the Lord's people may have a hope and joy and confidence toward Him which others connot realize—which is not applicable to others—which they can obtain only by coming to the Heavenly Father in the appointed way, through faith in the redemptive work of the Son.

The word wisdom takes on a variety of shades as it passes through the lenses of different minds and hence it behooves us as the Lord's people to make no mistake—to get the right kind of wisdom—to find the wisdom which cometh from above and to clearly distinguish between it and other wisdom, which the Scriptures tell us is only foolishness. It is the Apostle Paul who explains that the wisdom of this world is foolishness with God and that likewise the wisdom which God inculcates is often esteemed foolishness by the worldly wise.

The Wisdom of This World.

To illustrate: One class of these worldly wise men say to us by their actions, which speak louder than words—"Money is the principal thing, therefore with all your getting get money, for with it you can have all things and without it you can have nothing." Of course, there is a certain amount of worldly logic in this, else it would not appeal to so large a number of people as being the voice of wisdom directing to the proper course in life. Nevertheless many of those thus taught have, after a few years, demonstrated by their own course the fallacy, the unwisdom of this proposition. There are things which money cannot buy and which the pursuit of money is almost sure to drive away. One of these is health; another, peace of mind; another, joy; another, a restful conscience; another, the knowledge of God; another, growth in grace; another, fellowship with the Father, the Lord Jesus and the brethren; another, hope toward God in respect to the Heavenly inheritance which He has promised to those who love Him supremely—better than they love houses or lands or money or any other thing or being.

Another class of the worldly wise, and these are usually the children of wealth—though sometimes merely "spongers," who, like parasites, live off the energy of others—tell us that true wisdom is the pursuit of pleasure, in field games, theatricals, cards, checkers, chess, dominoes, etc., or mental revelries in novel reading. The gratification found in these they tell us is their happiness, their joy, and that they know of no greater wisdom than to daily endeavor to gratify these tastes and appetites. We answer that they are making a mistake, that they are deceiving themselves; that if they will analyze their own feelings they will perceive that they are not really enjoying life, but are using their mental activities in the endeavor to find enjoyment in life.

Still another class of worldly wise tell us that from their viewpoint all the world is a stage and men and women are but actors on it, and that life is a show, a mere play, and to a considerable degree a farce, a make-believe. Acting upon their theory of wisdom the principal thing in life is to make a good show in dress, in equipage, in the home—everywhere to put on a gloss, to the intent that their real heart condition and their real financial condition may not be discerned by their neighbors. This pride of life, this living for show, this "stage" life in which tinsel is worn as a make-believe for gold, is not true wisdom. Not only will it end in bitter disappointment at the close of life, when all the masks will come off, but it is not a satisfying portion even when most successful. The heart requires something more than this. Man, made in the image and likeness of God, has retained a measure of that likeness, notwithstanding the fall and the incidental degeneracy, so that shams, hypocrisies and make-believes cannot bring true happiness or contentment of heart.

Scientific Wisdom Lacking.

Another class of worldly wise tell us that science and philosophy are the only things worthy of the noblest minds and intellects. They tell us that the word science signifies that which is true and that the special aim of scientists is to help their fellow men by uncovering the truth, by getting rid of all the ignorance and deceptions that surround various matters and things and thus bring Truth to the front. They tell us that thus the scientists are the real teachers of the world. They tell us that philosophy teaches the love of wisdom, which leads to search for it, and that in the last analysis they are really the wise men of the world who make it their business to help other men to wisdom along all the pathways of life, in matters of financial and social, mental, moral and natural science.

At last we seem to find in this profession what we are seeking, true wisdom with noble objects before it. We commend their love of truth and their desire to rid themselves of all superstition and error and we pause to examine the practical working of this wisdom and to note the blessings it brings to these philosophers. Our examination disappoints us; the philosophers are not happy.

The geologist with his hammer, his tubes, his glasses, etc., chips and examines the rocks and philosophizes as to how long ago they were formed, the method of their formation, the probable conditions of the earth at that time, etc, etc, etc. He reaches a fanciful conclusion and takes a degree of pleasure in presenting his deductions to fellow scientists, but they all know that he does not know, that he is merely guessing and his findings neither satisfy his own heart nor can give satisfaction on such a subject to his fellow scientists.

The biologist studies the human anatomy and the anatomy of the largest animals with a view to tracing how men came from a monkey, and how the monkey came from some lower order of creature, and what arguments can be set forth to demonstrate that the lowest form of living creature was originally the highest form and how all others had been evolved therefrom. As a Darwinian he presents his arguments and theories to his associates and to the world. He plumes himself on the logic of his theory, and for a few short years has a place among his worldly wise associates, a little later on to be branded as a back number in the light of some other theories and facts which some other biologist shall have conceived and set forth.

The Wisdom from Above.

Let us now turn from these worldly wise men and their instructions that we may hearken to the voice of the Lord our God, which tells us that true wisdom comes from Above. And what is more reasonable than this? Knowing so little, of ourselves, why should we not expect to be informed, to be taught, to be instructed in the true wisdom by our Creator. As the Alpha and Omega, the First and the Last, our Lord is the foundation of Wisdom, and we should anticipate that from this foundation alone could come the sweet satisfaction and blessing which all hearts crave.

The Bible has a very terse manner of presenting Divine instruction on this subject; its information is given in no uncertain terms; it declares that much of the earthly wisdom is merely bitter jealousy and strife—"earthly, animal, devilish." If we apply these words to the various kinds of wisdom set before us by the world we may know their appropriateness. For instance, the wisdom which commends wealth as the goal: does it not involve its votaries in bitter jealousies, envyings, strife, along the lines of commercial conflict and piracy? And does not this in turn destroy for the money-hunter the pleasure which he anticipated in it and to a considerable degree have a depraving and demoralizing effect upon his heart?

Take the second class of wise men mentioned--those who pursue pleasure: Is there not in their course that which continually tends toward jealousy and strife? Is not their wisdom at very most earthly and animal, and is not the tendency of it in many instances to the depraving of the mind and heart and thus to devilishness? Take the third class—those who deem it wisdom to make of life a vain show without any other particular aim or object. Is not such a course demoralizing? Does not such love of display lead to envyings, bitterness and strife, and frequently to dishonorable means and methods for gratifying their pride? Are not their hearts empty of the good and likely to be filled with greater or lesser evils according to their circumstances, conditions and environments?

Take the fourth class, scientists and philosophers. We have already acknowledged that in many respects this class would be attractive to those who are well born and mentally well equipped, and that in many respects their aims are laudable. Let us apply the Apostle's words to them. We find among them the very conditions he describes, bitter envyings, jealousy and strife. True, these are kept in considerable measure under cover, though frequently we can read these sentiments between the lines of polished language, and frequently the Apostle's assurance that their wisdom is purely earthly is corroborated by themselves. As a rule, whatever respect they have had in youth for the Bible and its God is sure to be lost unless they go beyond the wisdom of earthly sciences. The Apostle Paul pays his respects to many of these gentlemen, saying that their presentations are "science falsely so called" and that their philosophies are "vain philosophies." (1 Tim., 6-20; Col. 2:8.)

"Devilish" Wisdom.

It may be doubted by some if the Apostle's word "devilish" could be applied to this class of earthly wisdom, but in our judgment these scientists have done more injury to the Lord's cause than any of the others. Usually well educated, their philosophies carry an undeserved weight to the minds of the common people, including Christians. Their guesses are taken for scientific truths, and as these are frequently in conflict with the Bible it follows that they, more than any others of the worldly wise, are opponents of the Lord and of His revelation, the Bible. Nor do they by such opposition gain any real blessing to their own hearts, for their philosophical errors blind and deceive themselves as well as others. Indeed, it has been a source of constant surprise to us to find that even scientists who turn their attention to astronomy are very generally infidels as respects the Bible's being God's revelation, and many of them out-and-out atheists who deny that there is any living and true God, holding that nature is her own creator, developer, evolutionizer, etc.

"The testimonies of the Lord are sure, making wise the humble."—Psalm 19:7.

Having examined worldly wisdom and found it unsatisfactory to our hearts and heads the inquiry arises, where shall we seek the wisdom which the Wise Man declares is the principal thing? We reply that it is found in God's Word, which to mankind in general is foolishness (1. Cor. 1:23-25). but to us who believe in the power of God and the wisdom of God. This wisdom is found only in this Book and that in proportion as we are enabled by His grace to rightly divide it, to understand it.

Let us examine carefully this true wisdom from Above which the Scriptures enjoin (Jas. 3:17). It is first pure—it sets purity as its highest standard, and the word pure takes in the thought of honesty, sincerity. Whatever questions arise respecting our dealings, our conduct, our thoughts, the first point to be decided would be, is it pure, is it honest, is it true? If this cannot be answered affirmatively that is enough, heavenly Wisdom says.

If the question stands the first test, the second one would be, is my motive a peaceable one? Would I thus be doing all that I properly could do to preserve peace, harmony, accord in my own heart and in my dealings with others, or would the course considered be likely to awaken strife? Only peaceable dispositions are approved by the Lord, and this thought should continually guide the Lord's people, with a desire to be pleasing to Him. This, however, does not mean a lack of firmness of character, nor the lack of a proper combativeness to oppose the wrong in the proper manner and on suitable occasions. It merely means that our conduct should be as peaceable as loyalty to righteousness will permit. "Let nothing be done through strife or vain glory."

Pure Wisdom Gentle.

Gentleness is given as the third mark of heavenly wisdom. The world in general has grown to appreciate the sentiment that gentleness is a propriety. Indeed, to declare that some people are not gentle-men would be one of the surest ways of so arousing their temper as to cause a display of feeling which would be anything but gentle. The gentleness of the world is largely on the outside—polish, good breeding; but the gentleness which the heavenly wisdom inculcates extends from the inside to the outside. The thoughts are gentle—brought under control by the various injunctions and instructions of the Word of the Lord. The whole life of the regenerated Christian is brought under control of the Spirit of holiness, which is on all proper occasions a spirit of gentleness, meekness, patience and long suffering.

There may be times when the direction of the Lord's Word would cause His people exercised by His Spirit to seem ungentle, to seem severe even, yet it would be the result of a failure to rightly discriminate on the subject. For instance, it might become the duty of a parent to exercise discipline in his family, and the disciplined ones might consider no discipline as gentleness; whereas the Lord has directed that the parent should have his children in proper subjection, and that he who spareth the rod hateth his child. From the standpoint of the Scriptures all chastisement, however deserved, should be given in moderation, and with the gentlest of heart sentiments toward the transgressor, and with the utmost sympathy for his hereditary weaknesses and blemishes, which require such extreme correction; and no such discipline should be given except at a time when the mind is thus well poised and full of parental sympathy and love. Gentleness and firmness are not in conflict, though sometimes their combination is not rightly undestood or appreciated by those who lack the wisdom from above.

Generous, Warm-Hearted.

The fourth point to be remembered in connection with the heavenly wisdom is that those who are exercised by it are easy of entreatment—they are not hard hearted, cold, stony; they can be touched with sympathy, and will manifest their sympathy even though they may not always allow it to rule them nor always allow it to hinder them from exercising proper disciplines. There is a difference between being easily entreated and being "soft," spineless. The wisdom from above has a firm texture of character, without coarseness, roughness, rudeness, hardness.

The fifth element of heavenly wisdom is to be full of mercy—overflowing with mercy, with generous impulses, with kindly feelings, with compassion and sympathy for those in any trouble or distress. This, however, would not mean a mercy without gauges and conditions. Mercy may fill one full and yet be limited and restrained in its course of action, because sound judgment may dictate that in some cases the restraint of mercy would be for the benefit, advantage of the offender. In a word, where the spirit of the world would be that of vindictiveness, hatred and animosity because of some evil done, the Spirit of the Lord, the wisdom from above, would be full of mercy, compassion, sympathy, and would be restrained from full forgiveness and remission of all penalties only as sound judgment should indicate that such a generous course would be contrary to the best interests of the culprit.

"Ye Must Be Born Again."

Lastly, the wisdom from above is full of good fruits, and delights in whatsoever things are true, honest, pure, lovely and of good report. Cannot we see the philosophy connected with this wisdom—that the possessor of it is sure to be blessed in his heart experience, to have happiness, joy, peace and blessing himself, as well as sure to scatter blessings wherever he may go? This is the tendency of this heavenly wisdom; this is the wisdom from above. This is the wisdom, therefore, referred to in the words, "Wisdom is the principal thing; therefore, get wisdom," the wisdom with these characteristics.

We remark, however, that there is only one way to put ourselves into relationship with the Lord so as to be able to receive this wisdom from above. The way is Christ—through faith in His blood as our sin atonement. Still more than this, it means a renunciation of our sins, an endeavor to walk in the Lord's way, leading to a full consecration of heart and life to Him and the consequent begetting of the Spirit. Only from this last standpoint can any hope to receive the wisdom from above, the true wisdom.

SPECIAL NUMBER CHRISTIAN SCIENCE EXTRA

The Bible Students Monthly

International Bible Students Association, *Publishers.*

Vol. VII. BROOKLYN, N. Y. No. 5

FACTS FOIL THE ASSASSINATION OF PASTOR RUSSELL'S CHARACTER

A post-card request brings free to any one who doubts Pastor Russell's purity of life and sincerity of purpose, a clear cut statement of the facts at issue. Address WATCH TOWER, Brooklyn, N. Y.

Those who read carefully and get the benefit of the pure spiritual atmosphere into which Pastor Russell leads them need not be told that the many vile printed and pulpit attacks are wholly false and merely the desperate efforts of opponents whose nefarious schemes to keep the people in ignorance of the truth on all subjects Pastor Russell is so fearlessly and thoroughly exposing.

It is for this reason that the millions of newspaper readers continue to enjoy Pastor Russell's pen products and are not being influenced by any of the so-called news reports with scare-headlines, some of which, if even partially true, would have sent Pastor Russell to prison long ago; but the fact is that not a soul on earth has the slightest cause for grievance against Pastor Russell, except that he is telling the common people truths the clergy wish them not to know.

REJECTS DOCTRINE OF MOTHER EDDY

First Reader and Practitioner Resigns

His Reason: "Christian Science Not Only Fails to Reveal, but Even Conceals"

The *Baltimore Sun* and various other papers of the country report the resignation of a well-known Reader and Practitioner from the Christian Science Movement, with a full text of his reasons, which we believe should appeal to other Scientists who have a sacred regard for the Bible as a Divine revelation. We publish an extract of the report, as follows:

"A sensation has been aroused in religious circles in this city by the resignation of Mr. Frederick W. Plaenker, first reader and practitioner of the Christian Science Church of Cumberland. The announcement of Mr. Plaenker's withdrawal, coming suddenly, as it did, was something of a shock to the members of his flock, but there was nothing for them to do but accept it, as their leader was determined upon severing his every connection with Mother Eddy's church, at the same time rejecting all its tenets absolutely. The fact that Mr. Plaenker has been one of the strongest and most active workers of the Christian Science church in the city, has made his complete rejection of all of Mother Eddy's teachings quite remarkable and startling.

"For over five years Mr. Plaenker has been an earnest supporter of Mrs. Eddy and Christian Science. He studied in Baltimore, having relinquished a career at the bar to do so, being a graduate of law at the University of Maryland, '05. Hence, from being one of the most loyal advocates of Christian Science, Mr. Plaenker now becomes one who totally rejects the teachings of that faith, for the following stated reasons:

1. "A careful perusal of Pastor Russell's STUDIES IN THE SCRIPTURES has shed more light upon the entire Bible than *Science and Health* has shed upon a single chapter during my five years of close study and practice; notwithstanding the Christian Science text-book, by Mrs. Mary G. Baker Eddy, bears the title of *Science and Health with Key to the Scriptures.*

2. "Since I understand the Bible to be an expression of God's Plan, I more and more realize that Christian Science not only fails to reveal that Plan, but even conceals it.

3. "By its denial that Adam was originally perfect and subsequently fell from that perfection, Christian Science consequently denies:

(a) The necessity of a Ransom-price.

(b) That our only hope of everlasting life is in our acceptance of the Redeemer, Christ, in obedience to His commandments.—Acts 4:10-12.

(*Continued on 2d page, 1st column.*)

"WHERE ARE THE DEAD?"

This article was published in a recent issue of THE BIBLE STUDENTS MONTHLY, Vol. 5, No. 3. The interest aroused and the great demand for copies of it have been remarkable. A sample copy will be mailed to any one free upon receipt of post-card request.

CHRISTIAN SCIENCE IS IT REASONABLE?

"COME, LET US REASON TOGETHER," SAITH THE LORD

Remarkable Growth of This Cult—Its Adherents—Their Realization of a Supernatural Power Outside of Man—An Outgrowth of Present-Day Conditions—Are Its Teachings Logical?—Some Perplexing Problems—The Power of the Will in Resisting Disease—God Omnipotent and Omniscient but Not Omnipresent.

PASTOR RUSSELL

Pastor Russell recently delivered two addresses on Christian Science which have been widely quoted in the public press, and we here publish a synopsis of them for the benefit of our readers.

His text was, "Come now, let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow. (Isaiah 1:18.) He said in part:

What a man believes or disbelieves is his own business, and not subject to public criticism. But when a number of people associate themselves, publish their doctrines to the world and invite members, their doctrines are properly subject to public criticism. These should be honestly treated, however, not misrepresented; and all honest people should welcome such truthful criticism. We assume that Christian Scientists, therefore, will fully appreciate what we now have to say. We trust that we always have this attitude toward criticism of our public teachings.

The growth of Christian Science has astonished the world. Its teachings appeal to a very intelligent, well-to-do class of people, of considerable mental independence. The physical healing of either themselves or their friends seems to have been more or less associated with their conversion to their cult. Their realization of the cure brought them the conviction that there is a supernatural power outside of man, and aroused a religious sentiment such as they had never known before. It seems to them that they have started a new life.

The reason for this is that nominal Christianity is merely a form of godliness, without power or conviction. This form of godliness has spread until the whole is styled Christendom—Christ's Kingdom. In countries like Great Britain, Germany, Russia and Scandinavia approximately ninety-five per cent. of the population are rated as Christians, even though some of these are in prison, some in insane asylums and some too young to think. In Italy everybody is rated a Christian—although amongst some of the Italians who come to our shores flourish works of the Devil, such as the Black Hand, the Mafia, etc.

Bewildered Christendom

Additionally, some sincere Christian people have, during the last fifty years, been in great perplexity because of the stupendous nonsense intermingled with Truth which was handed down from the Dark Ages. Under the increasing light, thinking people could not swallow some of the monstrous statements of the creeds as readily as did their forefathers. Gradually the great churches which formerly persecuted all others as heretics, forbidding any to preach except by their ordinations, found themselves compelled to desist from making their tenets too prominent. Thus many people have concluded that the only difference between the various denominations is in church forms, ceremonies, ordinations, etc.

The doctrine that God had foreordained 999 out of every 1,000 to an eternity of torture in fire was gradually looked at as too horrible to believe. The alternate doctrine, that God did not foreordain the matter thus, but had not the wisdom or power to avoid such a catastrophe for His creatures, was equally repugnant. Consequently, preachers began to tell that the destiny of the world was not literal fire, but gnawing of conscience, etc.—each manufacturing a Hell in accordance with his own wisdom or ignorance and to suit his congregation.

Under such conditions Christian Science was born, and has grown to its present proportions. Three things especially favored it: (1) its acceptance of the Bible; (2) its rejection of everlasting torment, mental or physical; (3) its teaching respecting Divine healing. Mrs. Eddy, the acknowledged head of Christian Science, had a keen mind and considerable wisdom in its exercise. She would hold to the Bible, even though perverting its teachings. She would not make her teachings too antagonistic to other theories. She contented herself with vague, ambiguous statements re the future life. She laid principal stress on healing, and settled all doctrinal difficulties with the dictum that there is no evil, no sin, no death; that what have been so-called are merely errors of the mind.

The very absurdity of these statements advertised them. People said, What does it mean? There is no death, no sickness, no pain, no sorrow, no evil of any kind? Absurd! Later, they said, We will see how Christian Scientists explain death, sickness, pain, sin. Thus curiosity led them into the metaphysical labyrinth which Mrs. Eddy had skilfully constructed. Having no intelligent knowledge of the Bible, they fell an easy prey to "Mother Eddy's" errors. If some of her definitions were fanciful, far-fetched and unscriptural, they were no more so than the illogical teachings to which people had been accustomed from childhood.

C. S. Readers and Practitioners.

Christian Scientists feel what might be termed spiritual pride in connection with their healing practises and with the public reading of the Scriptures and Mrs. Eddy's comments—as much spiritual pride as is sometimes felt in the churches by preachers, elders, deacons, vestrymen, deaconesses, etc. Once elevated to positions as readers, practitioners or healing practitioners, it becomes their duty loyally to support the system they represent. And so, just as earnestly as with other sects, the establishment and defense of Christian Science goes courageously onward.

Still another class is interested—those in control of Christian Science literature. It sells at good stiff prices; and anybody questioning the merchandising of the truth is given to understand that he is unappreciative; and with the majority the price regulates the value.

Is Christian Science Logical?

Having, we believe, fairly stated the facts and claims of Christian Scientists, we will now endeavor to show why we consider their teachings illogical. "Mother Eddy," striving after a truth, declared that there is no pain, no sickness, no sorrow, etc. The truth she was feeling after, but did not fully grasp, is that sin, sickness, sorrow, death, are abnormal conditions, resulting from the curse that came upon our race at the beginning because of disloyalty to God. We agree with Mrs. Eddy to the extent of saying that these unsatisfactory conditions are not designed by God to be everlasting. He does not recognize them as proper for those in fellowship with Him. Jesus Himself tells us that their obliteration will be the work of His Millennial Kingdom.—Revelation 20:6; 21:4; 22:3.

Is it wise to say in one breath that these will pass away, and in the next breath that they are non-existent? Surely we all value consistency and logic! Otherwise language would bring us confusion instead of intelligence. Let us then say that these conditions exist because man is out of relationship with God through sin; and that according to the Bible mankind shall be delivered from this bondage of sin and death into the glorious liberty of the sons of God.—Romans 8:21.

The perfect race was represented in Father Adam before he sinned; and through Christ eventually the earth will be filled with perfect human beings. Then whoever will not come into fullest accord with the Lord will die the Second Death. Theirs will be the perishing like natural brute beasts, which St. Peter mentions—the punishing with an everlasting destruction, mentioned by St. Paul. (2 Peter 2:12; 2 Thess. 1:9.) But nothing in the Bible implies an everlasting torture of any one.

In the Bible presentation there is a special place for the Church of the Gospel Age, called out of the world before the Restitution Times. Her acceptance of the Call implies her attempt to live in fullest harmony with the Lord under present imperfect, unsatisfactory conditions—even to the extent of laying down life for the brethren, for the service of God and His Word. To this Church class, the Bible assures us, will come a still higher blessing than Restitution. The Church is to have the highest form of spirit nature, as St. Peter declares.—2 Peter 1:4.

Truth Biblical, Scientific, Sanctifying

We commend Christian Scientists for their endeavor to hold fast to the Bible, but remind them that not the letter of the Bible merely will enlighten and sanctify, but its spirit, its real meaning. This is obtainable, not by confusing definitions, but by simplicity of mind in accepting the words for what they are and putting them together in logical order.

Let us give Mrs. Eddy credit for desiring to be logical; but let us notice that her language was confusing when she said, "There is no death, no sickness, no pain." The most that can be conceded by the most generous logician is that there should be no death, no sickness, no pain, no sorrow, if things were in right condition. But things are not in right condition, as the Bible declares and as all can see; and they will not be so until the Savior who redeemed the world by the sacrifice of Himself shall assume His kingly office and remove the curse. Then there will be no sin, no death, no sorrow, no pain.

But since Mrs. Eddy and Christian Science fail to recognize and state these facts clearly it follows that, however attractive her teachings may be to some people, they cannot be relied upon, because they are off the true foundation—recognizing neither the facts of sin and death nor the necessity for redemption therefrom by Jesus' sacrifice nor for the coming Restitution. Furthermore, Christian Science does not differentiate between the Church, which has been in process of selection for more than eighteen centuries, and the world, which still lies in the Wicked One, and which will not be dealt with until the Church shall be glorified, and with her Lord shall constitute the Kingdom of Righteousness.

Jesus prayed for His Church, "Sanctify them through Thy Truth; Thy Word is Truth." While Christian Scientists and people of other denominations, and some heathen as well, are, many of them, moral, exemplary, honorable, yet few claim to be sanctified. Indeed, the sanctifying features of Truth they ignore or do not see. We are not to think of church attendance or of rejection of profanity, liquors, etc., as sanctification. The putting away of the filth of the flesh is indeed commendable, but is only a primary step in the right direction.

God is now calling a sanctified class—a set-apart people—whom He is testing under the promise, "Be thou faithful unto death, and I will give thee a Crown of Life." This does not signify faithfulness to a denomination or a cult, but faithfulness to the Lord, to the testimony of His Word, to the principles of righteousness, to self-surrender to walk in Jesus' footsteps.

We will not discuss at length the scientific element of Christian Science. To some it seems very unscientific—inharmonious with

(*Continued on 2d page, 2d column.*)

THE BIBLE STUDENTS MONTHLY
W. F. HUDGINGS, Editor.
13, 15, 17 HICKS ST., BROOKLYN, N. Y.
Monthly—12 cts. a year. Single copies, 1c.
An Independent, Unsectarian Religious Newspaper, Specially Devoted to the Forwarding of the Laymen's Home Missionary Movement for the Glory of God and Good of Humanity.

Ministers of the I. B. S. A. render their services at funerals free of charge. They also invite correspondence from those desiring Christian counsel.

(*Continued from 1st page, 1st column.*)

(c) That there will be "times of restitution of all things spoken," because man could not be *restored* to something he never yet enjoyed.—Acts 3:21.

(d) That Adam "was not deceived," sinning wilfully.—I Timothy 2:14.

4. "By teaching death to be merely an avenue to another plane of consciousness, Christian Science aids Satan in perpetuating his first falsehood, "thou shalt not surely die" (Genesis 3:4), thus making it impossible for the Scientist to understand Christ to be "the resurrection and the life," as set forth in the Bible (John 11:25), and that Jesus suffered death as a substitute for Adam and his race, "a ransom for all."—I Timothy 2:6.

"All my reasons for rejecting Christian Science may be briefly summarized thus: If the Bible is true, many principles of Christian Science are utterly false, and I must recognize that either the one or the other must be rejected. I therefore reject Christian Science, and in obedience to candid conviction and conscience I accept the Bible as the inspired Word of God, the Revelation of the Divine Plan of the Ages. My purpose in thus stating my position is not to berate Mrs. Eddy nor to infer that she wilfully sought to deceive mankind, but to assist Christian Scientists and others who are sincerely seeking after Truth and righteousness."

NOW LOVES GOD, A NEW EXPERIENCE

Former Trustee of First Church, Scientist, New York City, Relates Interesting Life Story

We received, recently, a very interesting communication from Mr. Henry Lincoln Case, well-known soloist and composer of sacred music, which we here publish for the benefit of our readers:

"102 W. 84th St., New York City,
May 3, 1915.

"International Bible Students Ass'n,
"Brooklyn, New York.

"Dear Brethren in Christ:

"For several years a Trustee of the First Church of Christ, Scientist, New York City, as well as musical director of the choir, I naturally became conversant with many phases of Christian Science in addition to those familiar to the average member or trained student. The inconsistencies, both of doctrine and of practice, which came to my notice during the eight years of my membership (1892 to 1900), forced me to choose between withdrawing or stifling my conscience. I left the church, not knowing where to go. For several years thereafter, I was 'without Christ, a stranger from the covenants of promise, having no hope, and without God in the world.' (Ephesians 2:12.) But how different is everything to me now! I cannot sufficiently express my gratitude to God 'who hath called me out of darkness into His marvelous light.'—I Peter 2:9.

"I must tell you, briefly, how this came about. It was through witnessing your Photo-Drama, 'CREATION,' at the New York City TEMPLE, recently, that my faith in the Bible was awakened. I became so deeply interested in the Drama's portrayal of the Bible's teaching that I inquired for further doctrinal information. Being advised of Pastor Russell's works, 'STUDIES IN THE SCRIPTURES,' I procured them immediately. Too much praise cannot be spoken or written concerning these books! A knowledge of the Truth, God's great Plan for humanity, as pointed out so lucidly by these volumes, has completely revolutionized my mind and my life. In the clear light of the true Gospel everything takes on a new aspect. Faith is bestowed. How I wish every Christian Scientist, and all others, could know the real teaching of the Bible! With the knowledge I have gained through Pastor Russell's writings, I have learned to fervently *love* God—an entirely new experience for me.

"Believing you would be pleased to have this testimony, I remain,

"Gratefully yours,
"HENRY LINCOLN CASE."

FREE LITERATURE!

Send postal-card request to the editor for free copies of this paper. Some of the interesting subjects you may have for asking are:

Calamities—Why Permitted?
Our Lord's Return.
Which Is the True Gospel?
The Battle of Armageddon.
What Is the Soul?
Philosophy of the Deluge.
The Rebel Satan Doomed.
Gathering the Lord's Jewels.
What Is Baptism?
The Law of Retribution.
Sin Atonement.
The Lost Key of Knowledge, etc.

(*Continued from 1st page, 4th column.*)

CHRISTIAN SCIENCE IS IT REASONABLE?

the Truth. We believe that the only way that anything scientific could be associated with it is by adding to it the thought that sorrow, sin and death are in the world only temporarily, by reason of transgression of Divine Law, and that they are to be exterminated by Messiah's Kingdom.

A Very Pernicious Teaching.

Christian Scientists tell us that they have benefited mentally and physically from following Mrs. Eddy's theory and denying that there is any pain, etc. We quite agree that the will is a powerful factor in resisting disease—that if we brood over sorrows, difficulties, aches and pains, they are increased by the operation of our minds. We agree with all physicians, that the mind should be diverted from our diseases. But it is illogical, irrational and, above all, untruthful to say that we are without pain when we have pain. No lover of truth can consent to this. Honesty must be first with all right-minded people, and surely is pleasing to God.

There is one doctrine held by Christian Scientists—and by many of other denominations—that is very pernicious, very injurious, very untrue, very unscientific, very unscriptural. This is the teaching that God is omnipresent—present in everything and in every place. Nothing in the Bible so declares; and when we attempt to be wiser than what is written we surely make a mistake.

Whoever thinks of God as omnipresent necessarily thinks of Him as impersonal; and the more he thinks the more vague his God becomes, until finally he has no God, but merely (as some Christian Scientists, including Mrs. Eddy, express it) believes in a principle of good and calls that principle God. Such wish to believe in a supreme Creator, but by this erroneous reasoning they mislead their own intelligence into the denial of a personal God. An omnipresent God is not a person.

The Bible recognizes a personal God—a great Spirit Being—and gives Him a home, or locality. Jesus taught us to pray, "Our Father, which art in Heaven." How different this is from saying that God is in everything useful or valuable—in the soil, because it is useful for the development of fruits; in the chair, because useful to sit upon; in the table, because useful as a convenience! Such teachings surely lead away from sanctification of heart and life and from the faith which the Bible inculcates.

CHRISTIAN SCIENCE IS IT SCRIPTURAL?

"Wages of sin is death"—"Soul that sinneth shall die."

Sickness and Death Abnormal—Death the Penalty of Man's Sin of Disobedience—Jesus the Divinely Appointed Redeemer of Man—Jesus' Death and Resurrection the Satisfaction for Man's Sin—Healing a Restitution Work—"God Is a Spirit"—His Personality—His Attributes—Omnipotent, Omniscient, but Not Omnipresent.

PASTOR RUSSELL'S sequential sermon on Christian Science was based on the text, "There shall be no more death, neither sorrow, nor crying, neither shall there be any more pain." (Rev. 21:4.) He said in part:

In our address of last week, having, we believe, fairly stated the facts and claims of Christian Science and having pointed out the unreasonableness and inconsistency of some of its statements, we now proceed to inquire whether its teachings are Scriptural. This is the question of special interest to us. The others are merely incidental. We hold, and will endeavor to show, that Christian Science is in conflict with the Holy Scriptures.

The Bible distinctly avers that God created man perfect—in His own likeness, morally, intellectually. It declares that Adam's disobedience was sin, punishable, not with eternal torment, but with death.—Romans 5:12; 6:23; 1 Corinthians 15:21, 22; Genesis 2:17; 3:17-19; Ezekiel 18:4, 20.

Christian Science denies these facts, declaring that there is no death and that whoever dies merely commits "mortal error." It is surely against Christian Science, but confirmatory of the Bible teaching, that for more than six thousand years mankind have been dying. Even "Mother Eddy," who was expected not to commit "mortal error," finally succumbed to it. What answer can our Christian Science friends make to this? We know of none, except that they might claim that the unreasonableness of their position is no greater than the unreasonableness of any of the other sects and creeds. Logic never seems to be taken into consideration in religious matters; the more illogical a statement, the more commendable the acceptance of it.

If all disease is error, if death is the greatest of errors, and if the escaping of "mortal error"—death—brings the reward of everlasting life, how do our Christian Science friends expect to get everlasting life, when at the last moment of their trial they make failure? For those of them who are at all logical, this must be another very perplexing problem. The Bible declares that whoever fails in one point is guilty of all the Law. (James 2:10.) Surely he who commits "mortal error" has failed in attaining the desideratum of Christian Science more than in all the other failures of his life in combating all other things! If "mortal error" thus takes hold at the dying moment, what hope would there be for such a person as respects everlasting life, if only to overcomers will be granted that life and if none of them overcome, but all succumb to "mortal error"? The corollary of the argument would be hopeless death for all mankind. In this conclusion the Bible agrees. "The wages of sin is death"; sin brings death, "mortal error."—Ezekiel 18:4; Genesis 2:17; Romans 6:23.

What the Scriptures Say.

The Bible logically and beautifully points out God's compassion for our race and His provision in Christ for our recovery out of this death condition by a resurrection from the dead. The Bible logically shows that the Divine sentence of death (not torment) must be met either by humanity or by a Redeemer, and informs us that for this purpose Christ left His Heavenly glory, that He might redeem Adam and his race from sin and its death penalty. So the Apostle writes by inspiration: "As by a man [Adam] came death, by a man also [Jesus] comes the resurrection of the dead. For as all in Adam die, even so all in Christ shall be made alive." (1 Corinthians 15:21, 22.) What is this but a declaration that the sin leading to "mortal error" is atoned for by Divine favor, to the intent that all sinners may be rescued from "mortal error"—from death?

The Bible is so much more reasonable and beautiful that, we believe, Christian Scientists, seeing its teachings with clear vision, will gladly exchange an inferior for a superior. Why should they bind themselves too closely to "Mother Eddy," who according to her own theory failed in the highest degree, in committing "mortal error"—and hopelessly? Would they not rather take the older and still better teaching of God's Word, and realize that Jesus' Resurrection from the dead was the Divine recognition of His perfect sacrifice and a guarantee that His death had accomplished the designed purpose of providing a way for the removal of "mortal error"—death—from all?

Those who accept Jesus' death and resurrection as the satisfaction provided by God for sin, and who believe the Bible teaching that the actual resurrection is to occur after the Second Advent of Jesus, may by faith speak of themselves as already risen with Him. But those who deny that there is any death must of necessity deny that Jesus died, and hence would be, whether intentionally or otherwise, denying the Ransom-Price—the Redemption-Price—given for the sins of the whole world.

Cannot our Christian Science friends accept the Redeemer and His work, and by faith look forward to the Restitution, which St. Peter declares will follow our Lord's Second Advent? (Acts 3:19-21.) It will be for all mankind, and will last a thousand years, dealing with "every man in his own order"—bringing them back from the tomb and from all their weaknesses, which are the blemishes of sin—back to the perfect image and likeness of God, as originally represented in Father Adam.

Healing the Sick Not a Sin

Christian Science healers necessarily acknowledge that there is sickness when they speak of healing; for how could any one be healed who is not diseased? We have already conceded that sickness, sorrow and pain would not be proper for any who are God's people; and that the prevalence of these conditions attests the fact that God is dealing with the world as criminals under death sentence. The question arises, Is not the Church an exception to the world in this matter? We answer that those who believe in Jesus' redemptive work and who fully consecrate their lives are counted as separate and distinct from the world. (John 17:16.) Nevertheless, to the surprise of some, it is not the Divine Plan that these received by God as sons should be released from sickness, imperfection or death.

Take the case of Jesus: "Holy, harmless, undefiled, separate from sinners," the Son of God by a full outward attestation (Matthew 3:17; John 1:14), He was weary, He hungered, He agonized in the Garden, He died on the Cross. Nor were these errors; rather, they were the very things for which He came into the world, as He Himself declared; and without Jesus' suffering as our Redeemer Adam and his race could never be recovered, according to the Divine arrangement.

The Church, styled in the Scriptures "the Bride of Christ," is invited to "suffer with Him" and to "be dead with Him," that she may thus share with Him in the best resurrection—to the Divine nature. (2 Timothy 2:11, 12; 2 Peter 1:4.) Therefore the Church should not expect Divine healing, which is so much of Restitution and will belong to the world by and by, after Messiah's Kingdom shall have been established. But Restitution is not the promise to the Church, but a new nature, the Divine; and that Divine nature is obtainable only by participation with the Redeemer in "the sufferings of this present time" and in "the glory to follow."—Romans 8:18, 19.

Healing in the Early Church

Neither Jesus nor His Apostles experienced healing—nor did any of the early Church, so far as the record shows. Dorcas, who was raised from the dead, and St. Peter's wife's mother, who was healed of a fever, are not to be considered exceptions to this rule. Nor was this because none of them were sick. Jesus Himself evidently was very sick in Gethsemane, and on the way to the Cross he fainted. St. Paul mentions Trophimus and how sick he was; yet there is no suggestion that the Apostle healed him. St. Paul notes the fact that St. Timothy had dyspepsia; but instead of healing him the Apostle wrote to him advising a certain diet.

We must not think of these things as accidental; for they are in full accord with what is abundantly set forth in the Bible. The healings were done in exceptional cases, for the purpose of convincing the people respecting the Church and for the establishment of the Church. Even Jesus Himself did not heal all who needed aid. At the Pool of Bethesda there were many impotent folk; but He healed one only. (John 5:5-9.) He informed us that His work was merely a sample of what Restitution will be in due time, when Messiah's Kingdom shall prevail worldwide: "These things did Jesus, and manifested beforehand His [coming] glory"—His Kingdom work at His Second Advent, when He will be the great Healer, the great Life-Giver, for all of Adam's race. —John 2:11.

Some one may inquire, Pastor Russell, have you forgotten Mark 16:17, 18? "These signs shall follow them that believe: In My name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick, and they shall recover."

No; we do not forget that these words are accredited to Jesus and St. Mark; but all scholars know, or should know, that these words do not appear in any Greek manuscript of earlier date than the Seventh Century. Besides, we doubt whether all Christian Scientists claim to be healers, or whether even the healers would handle serpents or drink poisons, such as prussic acid. This is not Higher Criticism. I am not a Higher Critic. It is the simplest form of criticism to reject frauds and impositions when we have proof that they are such, as in this case. We are glad to acknowledge, however, that the number of such fraudulent additions to God's Word is comparatively small. John 21:25 is another of these; and its absurdity is manifest.

Another important fraud is found in 1 John 5:7, 8, where unscrupulous men sought to establish the false doctrine of the Trinity; for not one text of Scripture could be found to its support. Here they have added twenty-four words of the text, which in the oldest MSS. reads, "For there are three that bear record, the Spirit, and the water, and the blood: and these three agree in one [record]." As usual, all these spurious additions involve absurdities. In this text the absurdity would be to have Father, Son and Holy Spirit all bearing witness in Heaven to the angels that Jesus is God's Son, as though the angels would not know that fact!

The God of the Bible.

Christian Scientists declare that the ten most potent words ever written were penned when Mrs. Eddy wrote the first ten words of her "Scientific Statement of Being"—"There is no life, truth, intelligence, nor substance in matter." How does this agree with their teaching that God is everywhere and in *everything*?

It further declares that God is a Principle, yet discusses Him as a personality, quoting, "God is of purer eyes than to behold iniquity." (Habakkuk 1:13.) On the strength of this misapplied text Christian Scientists build the theory that God is ignorant of everything impure or injurious; that to Him and to them such things are not realities. Nevertheless, the context contradicts all their theories by declaring, "Wherefore lookest Thou upon them that deal treacherously, and holdest Thy tongue when the wicked devoureth the man that is more righteous than he?"—Hab. 1:13; see also V. 3.

Christian Science is in conflict with the Bible along another very important line. According to Christian Science, "God is a divine Principle, supreme incorporeal Being, Mind, Spirit, Soul, Life, Truth, Love. These are synonymous terms. They refer to one absolute God, and nothing else. The attributes of God are justice, mercy, wisdom, goodness, and so on. Principle is divine, one Life, one Truth, one Love, and this is God, omnipotent, omniscient and omnipresent." * * * "Soul, or Spirit, signifies Deity, and nothing else. There is no finite soul, or spirit."

But the God of the Bible is a Person, a Spirit. Jesus said, "God is a Spirit; and they that worship Him must worship Him in spirit and in truth." (John 4:24.) God is a Person, or Soul: "If any man draw back, My Soul shall have no pleasure in him." (Hebrews 1:3; 10:38.) He is "the God of all grace, the Father of mercies," from whom cometh every good and perfect gift." (2

Corinthians 1:3; James 1:17.) All these expressions tell us of personality, as do those Scriptures which declare His Justice, Wisdom, Power and Love. These qualities are not properly attributable to a good principle; for principles of right and wrong have no personality.

Man was made an earthly image of his Creator, who is a Spirit. Man was made "a little lower than the angels" (Hebrews 2:9; Psalm 8:5); for, although the angels have God's likeness also, they have it on the spirit plane. The likeness is not necessarily one of form, but of character and of organism to the extent that man can reason with God and appreciate God's revelations respecting moral and religious things. Other animals, not in God's image, cannot reason on those subjects and cannot be appealed to as man can. To humanity God says, "Come now, let us reason together."—Isaiah 1:18.

A personal God must have a *place of presence*, as suggested in Jesus' prayer, "Our Father, which art in Heaven." For God to be *everywhere*, as Christian Scientists and others assert, would make Him impersonal—a Principle. This wrong thought is held by many who, contrary to the Bible, declare that God is *omnipresent*, everywhere present.

While God is not omnipresent, everywhere present, He is omniscient; that is, He has knowledge of everything and of every place; as it is written, "The eyes of the Lord are in every place, beholding the evil and the good." (Proverbs 15:3.) We know that there are both evil and good to behold; and that the eyes of the Lord represent His intelligence, taking cognizance of everything everywhere. Since the invention of the telephone and the wireless we may much better than ever before understand how God can have fullest knowledge of everything throughout the Universe, just as man can receive information in an instant from the remotest parts of the earth. What man can do under Divine guidance and enlightenment is, we may be sure, as nothing in comparison with what his Creator can do with that Creator's power and knowledge.

In conclusion, we urge upon Christian Scientists, as upon all professing the name of Christ, the importance of coming into relationship with Jesus by faith: First, faith in Him as the Redeemer—the One through whom alone there is provision for escape from sin, sorrow, sickness, death; secondly, belief in Him as the great King whose Reign is to accomplish the work of overthrowing sin; thirdly, belief in the testimony of Jesus and the Apostles that He is gathering out a Church to be His Bride, or Associate, in His glorious Messianic work of a thousand years—yea, and to be His Companion in glory to all eternity.—Ephesians 2 : 7.

Let us become, through Christ, through consecration, through Spirit-begetting, the children of God, that we may properly call Him our Father and properly expect and receive His parental care over all our affairs, temporal and spiritual. Let us remember that the glory, honor, immortality and Divine nature, promised to the elect saints, are to be attained only by those who shall demonstrate their love and loyalty to God by faithfulness in His service even unto death, as did our Lord Jesus Christ.

CHRISTIAN SCIENCE UNSCIENTIFIC, UNCHRISTIAN

BY C. J. WOODWORTH

(Reprinted from our issue, Vol. II. No. 5—See Explanation Page 4)

THE following criticism of a minister's address from the Scranton (Pa.) *Times* is worthy of circulation:

Editor of *The Times*,
Scranton, Pa.:

Dear Sir: Public attention having been called to the doctrines of Christian Science, by the lecture of Rev. Irving C. Tomlinson, reported in the public press, it has occurred to me that both the friends and opponents of this theory would welcome public expressions on the subject; hence my letter:

One of the first points that Rev. Tomlinson made is that Mrs. Eddy's views have been accepted by many "learned scholars, wise judges," etc. But now, hear the Word of the Lord regarding those who accept the doctrines which Christ Himself taught: "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes." (Matt. 11:25.) "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called."—1 Cor. 1:26.

Prosperity Not a Proof of Merit

The second point Rev. Tomlinson makes is its growth. Hear the Word of the Lord: "For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that if it were possible, they shall deceive the very elect." (Matt. 24:24.) "There shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them." "And many shall follow their pernicious ways."—2 Peter 2:1, 2.

The third point Rev. Tomlinson makes is its financial prosperity. Hear the Word of the Lord: "Woe unto you that are rich! for ye have received your consolation." (Luke 6:24.) "Hearken, my beloved brethren, hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?" (James 2:5.) "I will spue thee out of my mouth because thou sayest I am rich and increased with goods, and have need of nothing; and knowest not that thou are wretched, and miserable, and poor, and blind and naked."—Rev. 3:16, 17.

The fourth point Rev. Tomlinson makes is that Christian Science does not deny the true personality of God. Hear Mrs. Eddy on this point: "Jehovah is not a person. God is principle." Principle is "life, truth, love, substance and intelligence." "In divine Science, God and men are inseparable, as Principle and its idea." "Woman is the highest term for man." There you have it. Mrs. Eddy is God! She has proved it! Nothing could be more simple. Now hear the Word of the Lord: "Thus saith Jehovah, thy Redeemer, and he that formed thee from the womb; I am Jehovah that maketh all things; that stretcheth forth the heavens alone [without Mrs. Eddy's help]; that spreadeth abroad the earth by myself; that frustrateth the tokens of the liars and maketh diviners mad; that turneth wise men backward, and maketh their knowledge foolish." —Isa. 44:24, 25.

Rev. Tomlinson's fifth point is that it does not deny the Atonement. Hear Mrs. Eddy on this point: "Not the death of the cross, but the cross-bearing deathless life, that Jesus left for the example of mankind, ransoms from sin all who follow it." Now hear the Word of the Lord: "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold; but with the precious blood of Christ." (1 Peter 1:18, 19.) "Thou wast slain, and hast redeemed us to God by thy blood." (Rev. 5:9.) "For I delivered unto you first of all that which I also received, how that Christ died for our sins, according to the Scriptures."—1 Cor. 15:3.

"Many Wonderful Works" Not Proof

Rev. Tomlinson's sixth point is that Christian Science is one of the many bodies of worshipers which lay great stress on the subject of healing. He says: "It has been mistakenly supposed by some that, though the disciples healed the sick while Jesus was with them, their power ceased when He was gone." At this point of his discourse Rev. Tomlinson came very near to making a correct statement. His principal error is in the use of the word "mistakenly." Christian people who know their Bibles understand very well that the gifts of healing possessed by the early Church were bestowed upon it as a means for its introduction to the attention of mankind, some one or more gifts being conferred, at the hands of the Apostles, upon all who confessed Christ by immersion. The power of conferring those gifts was vested by our Lord in His twelve Apostles, of whom, by Divine arrangement, Paul was one. None others in their day or since have been able to confer those gifts which Paul describes; hence they did "vanish away" when the Apostles died. By that time the Church had been brought prominently before the attention of the world, and those miraculous gifts were not necessary; and by that time, too, they began to have the Old Testament and parts of the New Testament in the possession of each congregation, so that coming together they could edify and instruct and build one another up with the truth from those inspired sources, and not longer require, as at first, the miraculous gifts as a means for their edification and instruction. It was this apostolic privilege, of bestowing these gifts upon others, which Simon Magus wanted to purchase with money, for which he was so sharply reproved. Get your Bible and read about the experiences of Simon Magus, the first great would-be Christian Science teacher, in Acts 8:13-20.

Interpolation, Not Scripture

Rev. Tomlinson goes on to say: "In His farewell address to the members of His church, the Master said as reported in the last chapter of Mark: 'These signs shall follow them that believe; in my name they shall cast out devils; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover.'" Right here is where Rev. Tomlinson stuck his foot into it, in bad shape, for all careful Bible students know that the last twelve verses of the Book of Mark are wanting in the Sinaitic and Vatican MSS., the oldest and most authentic copies of the New Testament in existence. It is evident that Mark's gospel was completed for him about five centuries after he wrote it, for the Alexandrine MS., written in the fifth century, is the oldest Greek MS. which contains these verses. Read these spurious verses carefully, note the marginal reading in the Revised Version, note their untruthfulness in the light of facts, and mark them in your Bible. I feel constrained to say to Rev. Tomlinson that this is very bad "Science." It would have to go under the classification referred to by the Apostle when he warned Timothy against the erroneous teachings of "Science falsely so called."—1 Tim. 6:20.

Women Not Always Messengers of Light

Rev. Tomlinson's final point is that "Christian Science was discovered and founded by a woman," and "in the churches of this denomination man and woman unite in the conduct of the Sunday services." Right here he shows again that Mrs. Eddy's book, and not the Bible, is the true text-book of the movement in which he is interested. No one held woman in higher esteem than our Lord, yet when choosing His twelve Apostles, and later the seventy, He included none of them. Nor were any female members of the tribe of Levi eligible to the priestly office. The first woman was Satan's first ambassador—a successful one, too, in misleading the first man and plunging the entire race into sin and death. The Divine Program runs counter to the natural tendency of all men to specially esteem woman in religious matters. This tendency is notable in the records of the past as well as the present, as evidenced by the Egyptian goddess Isis, the Assyrian goddess Ashtaroth, the Greek goddess Diana, the Roman goddesses Juno and Venus, the worship of Mary, the mother of Jesus, the use of women as mediums in Spiritualistic seances, and finally the exaltation of Mrs. Eddy.

Hear the Word of the Lord: "Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence." This is in accord with the wishes of the best women of all ages. The true woman desires to retreat from the limelight of publicity, and to put the responsibility for Christian instruction where it properly belongs, upon the half of the human family that is best fitted to impart such instruction without the damage to character and disposition which so soon mars the womanhood of the gentler sex, when they take up duties for which they were not by nature designed, and from which they are prohibited by the Word of God.

In conclusion, let me urge that the true Christian does not need Mrs. Eddy's text-book. He has an infinitely better one, namely, "The Word of God, which liveth and abideth forever." (1 Peter 1:23.) It is not Mrs. Eddy's book, but it is "The Holy Scriptures, which are able to make thee wise unto salvation." (2 Tim. 3:15.) It is through them alone "That the man of God may be perfect, thoroughly furnished unto all good works."

Let the Shadows Flee Away

It was the Word of God, made clear to me some years ago, through reading the Scripture Studies series of Bible helps, that led me to see how un-Scriptural is this Christian Science theory, and how unscholarly and unscientific. Christian Science teaches that the meaning of certain words is as follows:

Adam.....A damn, or error.
Eve.....Evil.
God.....Good, or Principle.
Israel.....Is Real.
Mary.....Sweet.

Now that all may see just how childish is this method of twisting words, I give the exact meaning of each of the foregoing words in the Hebrew, from which they were taken:

Adam.....Of the Ground.
Eve.....Life-Giving or Life Sustainer.
God.....Mighty One.
Israel.....Ruling with God.
Mary.....Bitter.

In the case of the meaning of the word Mary, it comes from the Hebrew "Marah," and its only meaning is "Bitter." Turn to Exodus 15:23, and read for yourself: "And when they came to Marah, they could not drink of the waters of Marah, for they were bitter; therefore, the name of it was called Marah."

Yours in behalf of the Old Book,
Clayton J. Woodworth.

CULTIVATE APPRECIATION OF THE PRINCIPLES OF DIVINE LAW

WHILE seeking to follow the various specific commands of Scripture, let us seek more and more to understand and come in sympathy with the *principles which underlie* the Divine Law. These will enable us to judge of the right and the wrong of such of our words, thoughts and acts as may not be particularly specified in the Lord's Word. Indeed, as we come to understand and sympathize with the principles of Divine Law, to that extent we are getting the spirit of the Divine Word. Note the testimony of the Psalmist on this point, "O, how I love thy law! It is my meditation all the day. Thou, *through thy commandments*, hast made me wiser than mine enemies, *for they are ever with me*. I have more understanding than all my teachers, *for thy testimonies are my meditation*. I understand more than the ancients, *because I keep thy precepts*. I have refrained my feet from every evil way, *that I might keep thy Word*. I have not departed from thy judgments, *for thou hast taught me. How sweet are thy words unto my taste!* yea, sweeter than honey to my mouth! *Through thy precepts* I get understanding; *therefore, I hate every false way. Thy Word* is a lamp unto my feet, and a light unto my path."—Psa. 119:97-105.

A certain amount of combative courage is demanded in overcoming the world, the flesh and the Devil and their various snares. This fighting disposition may become a valuable aid to ourselves and to the Master's cause if rightly and wisely directed against sin, *first* in *ourselves* and *secondly* in others; if used for the Lord and his people and against Satan and all his powers of darkness and superstition. This, in the Scriptures, is called fighting the *good fight*, and we all should be gallant soldiers in this battle for Right and Truth, levingly defending our Captain's honor and his people's liberties.

Shun a contentious and fault-finding disposition as contrary to the spirit, or disposition of Christ—contrary to *love*.

Do Not Trust to Conscience Alone

If conscience were a *sufficient* guide you would have no need of the Scriptures. The majority of people have as good as no conscience; for they are blind to the principles and laws of God given to *guide* conscience; and still worse off than these are those mentioned in 1 Tim. 4:2. Hence the imperative necessity for carefully heeding the Lord's Word, and *walking circumspectly* according to its light.

THIS IS NOT AN ADVERTISEMENT, BUT AN EDITORIAL

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"Right and wrong, *as principles*, have always existed and must exist; though the right principle *only* will forever continue to be active. When the activity of the evil principle has accomplished its purpose it shall forever cease, and all who continue to submit to its control shall forever cease to exist. Right-doing and right-doers *only* shall continue forever."—1 Cor. 15: 25, 26; Heb. 2: 14.

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CHAIRMAN ROSS AND MR. WOODWORTH DEBATE ON CHRISTIAN SCIENCE

C. S. Official Asks That Publication of Criticism Be Suppressed. Refers to Woodworth Article as Reprinted on Page 3 of This Issue.

FOLLOWING the appearance of a letter by C. J. Woodworth, published in THE BIBLE STUDENTS MONTHLY, Vol. II., No. 5, under the caption "Christian Science Unscientific and Unchristian," as clipped from the Scranton (Pa.) *Times* of several years ago, we have received various protests from Mr. Robert S. Ross, chairman of the Christian Science Committee on Publication, New York City, asking that the article in question be suppressed. That our readers may have full benefit of the points at issue, we are publishing the protest and the author's reply, as well as a reprint of the controverted article. (See page 3.)

"As a matter of justice both to Christian Science and to your readers, I feel you should not only stop immediately the circulation of the copy of THE BIBLE STUDENTS MONTHLY containing the erroneous article entitled 'Christian Science Unscientific and Unchristian,' but that you should publish this communication, which I feel you will be glad to do."

Mr. Woodworth's Reply

Upon receipt of the foregoing communication we immediately forwarded it to Mr. C. J. Woodworth, who corresponded direct with the writer, sending copies to us, from which we quote:

MR. ROSS' ARGUMENT

Mr. Ross' complaint follows:

"In regard to the article in Vol. II., No. 5, by Clayton J. Woodworth, permit me to state:

"1. There is nothing in the teachings of Jesus to indicate that they were not intended to be understood by all mankind. If the teachings of Christian Science have, in some cases, been adopted by learned and cultured people, it is indicative of their reasonableness. Anybody who is familiar with the makeup of Christian Science congregations knows that the teachings of Christian Science have appealed to both the rich and poor, the high and the low. Love is no respecter of persons.

"2. Mr. Woodworth refers to the growth of Christian Science, infers that it is the work of the devil, and then quotes several passages from the Scriptures to back up his *ipse dixit*.

"3. Mr. Woodworth refers to the financial prosperity of the Christian Science Movement, infers that this is also a sign of evil, and again quotes passages from the Bible to substantiate his opinion, quite overlooking the words of the Psalmist, 'Blessed is the man that walketh not in the counsel of the ungodly; . . . he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.' It is quite natural that an organization which is made up of people who are trying to do rightly should be as prosperous, as a collective body, as the individuals who make up that body.

"4. Mr. Woodworth quotes *Science and Health* as stating, 'Jehovah is not a person. God is principle.' There is no such passage in *Science and Health*. Mr. Woodworth also attributes several other quotations to Mrs. Eddy which do not appear in her writings, and declares most unjustly that Mrs. Eddy believed herself to be God. She never claimed to be more than the discoverer of an eternal Science.

"5. The quotation, 'Not the death of the cross, but the cross-bearing deathless life, that Jesus left for the example of mankind, ransoms from sin all who follow it,' is presumably from page 271 of *Science and Health*, the exact wording of which is, 'When the Science of Christianity appears it will lead you into all truth. The Sermon on the Mount is the essence of this Science; and the eternal life, not the death of Jesus, is its outcome.' The foregoing comparison is a fair example of how carelessly our critic has quoted from *Science and Health*.

"Finally, Mr. Woodworth attributes to *Science and Health* meanings of several names which Mrs. Eddy never gave to them, and which do not appear in any of her writings. For instance, he states that the meaning of Eve is 'Evil'; Israel 'Is real'; Mary 'Sweet,' etc., all of which are misrepresentations. Time will not permit me to refer to Mrs. Eddy's definitions of these words, but in cases where she does define names you will find them in the Glossary of *Science and Health* with Key to the Scriptures.

"I have pointed out enough errors in Mr. Woodworth's article to prove beyond cavil that he evidently wrote to misrepresent Christian Science merely because its teachings differ from his own theological views. It is very easy for an advocate of one system to see in other systems various types of so-called heretical teachings, and to point to certain passages from the Scriptures to verify his conclusions. I do not desire to challenge your statement that the author of this article is 'a Christian man of the highest ideals.' There are a great many sincere religionists who are zealous to do right in most of their dealings with their fellowmen; but when it comes to the matter of doctrine oftentimes they throw truth to the winds and resort to methods that are less cruel than those of the Middle Ages only because civilization has so far advanced that the dungeon and the scaffold, as means of settling doctrinal differences, are frowned upon by society.

MR. WOODWORTH'S ARGUMENT

Mr. Woodworth said:

"Mr. Robert S. Ross,
"Christian Science Committee on Publication, New York City.

"Dear Sir:

"The Secretary of the International Bible Students Association has handed me your communication of February 13th, in which you make further protests against my letter published in the Scranton (Pa.) *Times*, some ten years ago, and republished later by the I. B. S. A.

"I am extremely busy and can hardly devote the necessary time to the work, but as you seem to feel badly about the repeated appearances of this article I have made a re-examination of the original sources from which I drew my data, and am now able to give you the citations which you have called in question. Doubtless you have been sincere in questioning my truthfulness, because you were not sufficiently familiar with the past history of your movement. But you should realize that it places you in a very embarrassing position to accuse a gentleman of untruthfulness, and have him afterwards confront you with abundant evidence that his statements were based upon authorized Christian Science publications. It is your place, not mine, to stand sponsor for what Mrs. Eddy has written.

"You say, 'Mr. Woodworth quotes *Science and Health* as stating "Jehovah is not a person. God is principle." There is *no such passage* in *Science and Health*.' Now, having in mind that my article was written several years ago and was based upon your literature of a still earlier date, will you refer to your edition of *Science and Health* when it was published in two volumes, and note page 167, Vol. I., where the statement *is* made in the *exact form above quoted!*

"You say, 'The quotation, "Not the death of the cross, but the cross-bearing deathless life, that Jesus left for the example of mankind, ransoms from sin all who follow it," is presumably from page 271 of *Science and Health*, the exact wording of which is, "When the Science of Christianity appears it will lead you into all truth. The Sermon on the Mount is the essence of this Science, and the eternal life, not the death of Jesus, is its outcome."' And then you add, 'The foregoing comparison is a fair example of how *carelessly* our critic has quoted from *Science and Health*.' But what will you now say when I show you that the quotation you have rejected as carelessly made is to be found *word for word* in that work! Please see *Science and Health*, Vol. II., pp. 185, 186, heading *Atonement*.

"You say, 'Mr. Woodworth also attributes several other quotations to Mrs. Eddy which do not appear in her writings, and declares most unjustly that Mrs. Eddy believed herself to be God.' It is impossible to answer this charge fully without knowing which quotations are claimed as inaccurate, but to give you no ground for this statement I will quote a paragraph from my article, and give the references to *Science and Health:*

> "The fourth point Rev. Tomlinson makes is that Christian Science does not deny the personality of God. Hear Mrs. Eddy on this point: 'Jehovah is not a person. God is Principle.' Principle is 'life, truth, love, substance and intelligence.' [*Science and Health*, Vol. I., p. 167.] 'In divine science God and man are inseparable, as principle and its idea. . . . Woman is the highest term for man' [*Science and Health*, Vol. II., p. 197.]"

I joined these four statements logically, in the conclusion that follows irresistibly—if those statements are true. But please note that the *quotations* are correct, and it is the statements themselves, not my deductions, that are open to question:

"1. If Jehovah is not a person, but a principle;

"2. If God and man are inseparable, as principle and its idea;

"3. If woman is the highest term for man; and if Mrs. Eddy stands pre-eminent above other women, as the discoverer of these 'truths,' I fail to see why her votaries should object to the conclusion as I expressed it, *i. e.*, that '*Mrs. Eddy is God!* She has proved it!'

"You say further, 'Mr. Woodworth attributes to *Science and Health* meanings of several names which Mrs. Eddy never gave to them, and which do not appear in any of her writings.' If you will re-examine my article in *The Times* you will see I do not claim the quotations are all from *Science and Health*. However, of the five illustrations given therein, I have succeeded thus far in locating three (all from Mrs. Eddy's writings), and search for the others is still going on.

"1. 'God....Good, or Principle.' See *Science and Health*, Vol. II., p. 80, 'I can do more for you than God (Good) has done.' And again, Vol. I., p. 167, 'God is Principle.'

"2. 'Adam....A-damn, or Error.' See *Science and Health*, Vol. II., pp. 80, 81, 'The history of Adam (or Error) is a dream without a dreamer....the word Adam, divided into two syllables and reading A-damn, indicates more closely the character and curse of the divine spirit.'

"3. 'Eve....Evil.' In *Science and Health*, pp. 584, 585 (1903 edition), you define as follows:

"DEVIL.....*Evil; Error*
"EVE.....*Error*

"You will certainly agree to the old-established axiom that 'Things equal to the same thing are equal to each other.' If 'Error' is a correct definition of both 'Devil' and 'Eve,' it follows that they are substantially one and the same; and if '*Devil*' means Evil I fail to see wherein Christian Science is in any way slandered by the conclusion that *Eve* means Evil, according to Mrs. Eddy, as set forth in my article.

"I may further say that Mr. F. W. Plaenker, of Baltimore, Md., who for many years was First Reader in one of your assemblies, and a practitioner amongst you, has, at my request, carefully examined my article to which you take exceptions, and assures me that every statement therein made is correct. (Copy of Mr. Plaenker's letter is appended hereto.) In view of his familiarity with the subject, and your evident unfamiliarity with it, I am bound to accept his statement as truthful.

"It seems to me that the whole foundation of Christian Science rests on the wrong principle set forth in the following sentence, 'This difficulty is overcome only by teaching the student the metaphysical meaning of terms in common use.' (*Science and Health*, Vol. I., p. 12.) Surely any teaching that must rest on special meanings placed on 'terms in common use' should arouse the suspicions of those who are sincere and pure in heart. The Master did not find it necessary to employ so questionable a course, but so taught that 'the common people heard him gladly.' Indeed, Mr. Ross, I feel certain that a gentleman who could write a letter giving expression to the high principles voiced in your note would not continue to advocate Christian Science at all if he were thoroughly acquainted with its teachings, and with the Bible.

"Now please turn to your Glossary (*Science and Health*, 1903 edition, p. 579), while I endeavor to show you what I mean. Of the contents of this chapter the opening paragraph says: 'It contains the metaphysical interpretation of Bible terms—giving their spiritual sense, which is also their original meaning.'

"I have before me the two most valuable Greek and Hebrew concordances ever published, Prof. Young's *Analytical Concordance* and Prof. Strong's *Exhaustive Concordance;* the one a great Presbyterian scholar, the other a great Methodist scholar, both thoroughly familiar with the original tongues in which the Scriptures were written, and therefore with the 'original meaning' of the words which have come down to us in English versions. Let us make some comparisons:

"MOTHER" EDDY'S METAPHYSICAL DEFINITION.	PROF. STRONG'S AND PROF. YOUNG'S DEFINITIONS.
Abel. Watchfulness; self-offering; surrendering to the Creator the early fruits of experience.	Emptiness or vanity; figuratively something transitory and unsatisfactory. From *habal*, a primitive root, meaning *to be vain* in act, word or expectation.—*Strong.* Transitoriness.—*Young.*
Abraham. Fidelity; faith in the divine Life and eternal Principle of being.	Father of a multitude. From *ab.* a primitive word meaning *father.*—*Strong.* Father of a multitude.—*Young.*
Adam. Error; a falsity: the belief "in original sin," sickness and death; evil; the opposite of good—God and His creation; a curse; a belief in intelligent matter, finiteness and mortality; "dust to dust;" red sandstone, etc.	A human being; from *Adam*, meaning to show blood in the face, to flush, to turn rosy, to be ruddy.—*Strong.* Of the ground, firm.—*Young.* (Here Strong and Young appear to differ, but not actually. Adam was originally "of the ground," and became "a human being," animated, of *ruddy* countenance.)
Angels.—God's thoughts passing to man; spiritual intuitions, pure and perfect; the inspiration of goodness, purity and immortality, counteracting all evil, sensuality and mortality.	From *Malak;* an unused root meaning to despatch as a deputy; a messenger, specially of God, i. e., an angel. *Aggelos* from *aggelo* (to bring tidings); a messenger.—*Strong.* *Malak; Aggelos;* messenger; agent.—*Young.* (Note the Bible mentions *evil* angels as well as righteous ones (2 Peter 2:4), a fact quite contrary to Mrs. Eddy's definition of *angel.*)

"I have not the time to carry the matter further, but the mixture of truth and error in Christian Science doctrine is so palpable to me that I cannot ask the International Bible Students Association to discontinue reprinting the article which offends you, sorry as I am to offend anybody. Truth is truth, and in defense of the truth I would not hesitate to take my stand, kindly but firmly, even though I should have to stand alone.

"Very truly yours,
"C. J. WOODWORTH."

FORMER C. S. READER AND PRACTITIONER VOICES APPROVAL

"308 E. 20th St., Baltimore, Md.
"Mr. C. J. Woodworth,
"Maplewood, N. J.

"Dear Mr. Woodworth:

"I have examined with interest your article, 'Christian Science Unscientific and Unchristian,' as published in THE BIBLE STUDENTS MONTHLY, Vol. II., No. 5, which I note is a reprint from the Scranton (Pa.) *Times* of some years ago. I am also glad of the privilege of noting the criticisms of this article, as offered by Mr. Robert S. Ross, chairman of the Christian Science Publication Committee of New York, and to submit my candid opinion relative thereto.

"The objections which Mr. Ross raises to your letter are but another evidence, to my mind, that no person can understand Christian Science properly until his reasoning faculties are liberated from the distorting influences of its self-denying theory.

"After five years of close application of each principle of Christian Science, as a Practitioner and Reader and earnest worker, I finally found myself in this predicament: Well, what am I here for? I have rented this office, have arranged for telephone service, etc., and have set myself apart for—*what purpose?* For no purpose other than to enable others to tell me they are suffering and that they wish me to relieve them. But whence come the patients? Is there any sickness in spirit? Is there any pain in perfection? Am I in spirit? Christian Science says that I am. But do I believe that God is all in all? I do. Then am I a consistent practitioner when I encourage myself to believe that there is any sufferer, any one needing my services? No! Then the time has come for me to be honest with myself, and acknowledge that my so-called patients are themselves the objects of my own false sense, according to the entire theory upon which I have built. Should I not rather practise upon *myself*, on the basis of Mrs. Eddy's own statement: 'The substance, life, intelligence, truth and love, which constitute Deity, are reflected by His creation; and *we* (not our patients) shall see this true likeness and reflection everywhere *when we subordinate the false testimony of the corporeal senses to the facts* in spirit.' (*Science and Health*, p. 516, edition of 1903.)

"With all due respect for Mrs. Eddy, I indeed must recognize the inconsistency of her attempt, through *Science and Health*, to 'bear consolation to the sorrowing, and healing to the sick,' instead of at once proceeding upon the basis of Christian Science herself, to 'subordinate the false testimony of the corporeal senses' which deceived her into believing that 'God [who suffers not a woman to teach in the Church—1 Timothy 2:12] called her to proclaim His Gospel to this Age:' whereas God Himself (Principle), according to Christian Science, had no sense of any need of a Christian Science Gospel, or any other.

"I now thank our personal, intelligent Creator, JEHOVAH, that He did know our need of redemption from actual sin and death, and sent Jesus to preach a Gospel consistent with itself, with reason, and with His own all-important mission of atonement, by the blood of His cross. I thank God for the works of Pastor Russell, the careful perusal of which has opened to me the great plan of God, has made me acquainted with my Maker, and has given me the joy and blessedness of a consistent Christian, an experience which Christian Science can neither give nor take away.

"Your article, to which Mr. Ross objects, I approve as logical, truthful and in every way fair to the presentations of Mrs. Eddy, in *Science and Health*, and elsewhere.

"Yours very sincerely,
"FRED'K WM. PLAENKER."

WHAT SAY THE SCRIPTURES ABOUT.....

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The Bible Students Monthly

International Bible Students Association, *Publishers.*

Vol. VII. BROOKLYN, N. Y. No. 6.

TO US THE SCRIPTURES CLEARLY TEACH

That the Church is "the Temple of the Living God"—peculiarly "His workmanship"; its construction has been in progress throughout the Gospel Age—ever since Christ became the world's Redeemer and Chief Corner Stone of His Temple, through which, when finished, God's blessing shall come "to all people," and they find access to Him.—1 Corinthians 3:16, 17; Ephesians 2:20; Genesis 28:14; Galatians 3:29.

That meantime the chiseling, shaping and polishing of consecrated believers in Christ's Atonement for sin progresses; and when the last of these "living stones," "Elect and precious," shall have been made ready, the great Master Workman will bring all together in the First Resurrection; and the Temple shall be filled with His glory, and be the meeting place between God and men throughout the Millennium.—Revelation 15:5-8; 21:3.

That the Basis of Hope, for the Church and the World, lies in the fact that "Jesus Christ, by the grace of God, tasted death for every man," "a Ransom for all," and will be "the true Light which lighteth every man that cometh into the world," "in due time."—Hebrews 2:9; John 1:9; 1 Timothy 2:5, 6.

That the Hope of the Church is that she may be like her Lord, "see Him as He is," be "partaker of the Divine nature," and share his glory as His joint-heir.—1 John 3:2; John 17:24; Romans 8:17; 2 Peter 1:4.

That the present mission of the Church is the perfecting of the saints for the future work of service; to develop in herself every grace; to be God's witness to the world; and to prepare to be kings and priests in the next Age.—Ephesians 4:12; Matthew 24:14; Revelation 1:6; 20:6.

That the hope for the World lies in the blessings of knowledge and opportunity to be brought to all by Christ's Millennial Kingdom—the Restitution of all that was lost in Adam, to all the willing and obedient, at the hands of their Redeemer and His Glorified Church—when all the wilfully wicked will be destroyed.—Acts 3:19-23; Isaiah 35.

We affirm the pre-existence of Jesus as the mighty Word Logos—Spokesman) "the beginning of the creation of God," "the First-Born of every creature," the active Agent of the Heavenly Father, Jehovah, in all the work of creation. "Without Him was not anything made that was made."—Revelation 3:14; Colossians 1:15; John 1:3.

We affirm that the Word (Logos) was made flesh—became the Babe of Bethlehem—thus becoming the Man Jesus, "holy, harmless, undefiled, separate from sinners." As we affirm the humanity of Jesus, we equally affirm the Divinity of Christ—"God also hath highly exalted Him, and given Him a name which is above every name."—Hebrews 7:26; Philippians 2:9.

We acknowledge that the personality of the Holy Spirit is the Father and the Son; that the Holy Spirit proceeds from both, and is manifested in all who receive the begetting of the Holy Spirit and thereby become sons of God.—John 1:12; 1 Peter 1:3.

We affirm the resurrection of Christ—that He was put to death in flesh but quickened in Spirit. We deny that He was raised in the flesh, and challenge any statement to that effect as being unscriptural.—1 Peter 3:18; 2 Corinthians 3:17; 1 Corinthians 15:8; Acts 26:13-15.

HOW PASTOR RUSSELL RANKS IN GREATNESS.

Dr. Jackson Analyzes Elements That Constitute True Greatness of a Man.

The world seldom recognizes its great men. Few or none saw the magnificent greatness of Lincoln until after his death. To the prominent and learned of the Roman Empire St. Paul was only an insignificant Jew; but we can see that in all that constitutes real greatness he towered above them all, like a giant among pygmies. So it is today. If you ask the man on the street who are the great men of today, he is not likely to name Charles Taze Russell first. But let us see.

C. T. Russell commenced business for himself while yet a boy and with very little capital. When he was eighteen he owned a store; when he was twenty-four he owned

(*Continued on 2nd page, 1st column.*)

WHY THE PREACHERS ATTACK PASTOR RUSSELL

A CANDID STATEMENT OF THE FACTS AT ISSUE

Those who read carefully and get the benefit of the pure spiritual atmosphere into which Pastor Russell leads them need not be told that the many vile printed and pulpit attacks are wholly false and merely the desperate efforts of opponents whose nefarious schemes to keep the people in ignorance of the truth he is so fearlessly and thoroughly exposing. It is for this reason that the millions of newspaper readers continue to enjoy Pastor Russell's pen products and are not being influenced by any of the so-called news reports with scare-head lines, some of which, if even partially true, would have sent Pastor Russell to prison long ago. The fact is that not a soul on earth has the slightest cause for grievance against Pastor Russell, except that he is telling the common people truths the clergy wish them not to know.—EDITOR.

THE Hon. J.F. Rutherford, of New York City Bar, has recently issued a little pamphlet which sells for the nominal sum of ten cents; it is entitled "A GREAT BATTLE IN THE ECCLESIASTICAL HEAVENS." In an interesting manner it describes the great hubbub that is raging in ecclesiastical circles because the preachers all fear the period of approaching dissolution of their systems, hence the loss of their income and of the glory and honor of men, which some of them have never merited. The "Judge," as Mr. Rutherford is familiarly called, points out that the clergy of all denominations in all civilized lands, and missionaries in foreign lands, are battling against Pastor Russell. Fearful of the truths which he is giving to the people, they are making common cause against him. Not having knowledge of a theological kind to preach to their people that the latter would sit for, the preachers of late have been ignoring their doctrines and differences, and merely preaching civic righteousness, worldly morality, politics, etc., with an occasional dab of science and literature.

Pastor Russell, more than forty years ago, began to preach the doctrines of the Bible and to attack the creedal errors of the Dark Ages, which so grossly misrepresent the Bible and its Divine Author. During those forty years he has been both a student and a teacher of God's Word, with such success that his expositions of the Bible are now circulating in more than thirty languages. Bible Study Classes, with Pastor Russell's books as text-books, are studying the Bible every night in the week all over the earth. Such Bible study, such knowledge of what the Bible does teach, brings to the preachers of all denominations questions and answers such as they have never before heard or thought of.

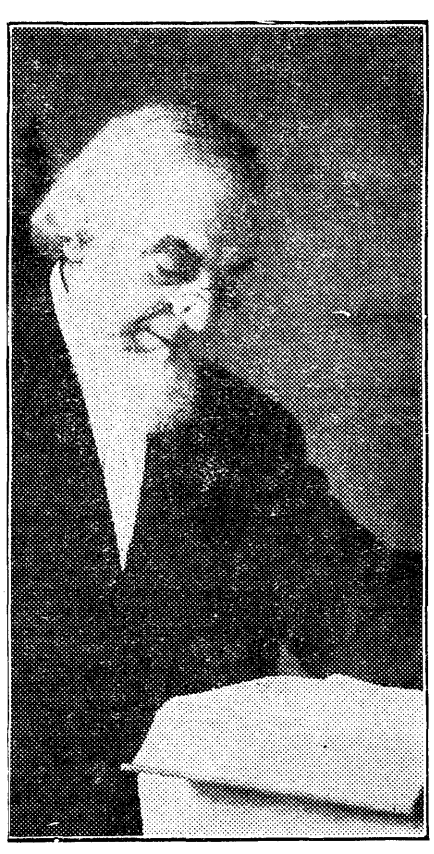
For a time they ignored Pastor Russell, affecting a superiority and giving the impression that their questioners were stupid and unable to understand the subjects. However, the Bible students have been increasing in numbers and influence and in skill in handling the Word of God all these years; and now the preachers feel that the entire bottom is about to drop out of their institutions, because the public are becoming aware of the Truth—that the Bible does not teach the unreasonable things declared by the creeds, and that the Bible does teach a gracious, loving God, who has purposed and promised a blessing for every member of the race during Messiah's Kingdom.

Truth Superior to Creeds.

The contrast between the God whom Pastor Russell teaches and the God of the creeds, who delights in a plan of roasting for all eternity all of the heathen, all of the Jews, and nearly everybody else, is so marked that the public is taking notice. Pastor Russell's expositions of the Bible show a God of Wisdom, who knew what He was doing from the very beginning—a God of Justice, who thoroughly conforms His action to the principle of the Golden Rule—a God of Love, who purposed from before the foundation of the world gracious blessings for humanity, and who delights in the good of His creatures and not in tormenting them—a God of Power, too, One who is able to carry into execution the wise, just, loving things which He has purposed for His creatures. This God whom Pastor Russell portrays has an attraction for the hearts and the heads of all honest people, who wonder why they never saw such beauties in the Bible before.

Pastor Russell explains, and gives Bible proof, that present light is coming to God's consecrated people because we are in the dawning time of the New Dispensation, ever since October, 1874. He points out that in this time, not only has the greater light been shining upon the pathway of God's consecrated people, the true followers of the Lamb, but light has been shining over the entire world, bringing blessings and conveniences such as were not dreamed of before. Pastor Russell points out that in the Scriptures these things are foretold as due to begin at the Second Presence of the Redeemer, when He shall come to be glorified in His saints and to be admired by all people—for all will believe during that Day when the knowledge of the Lord shall fill the whole earth.

Pastor Russell's Bible Studies and Sermons, published in hundreds of newspapers in many languages, but especially in the English, are lifting the veil from before the minds of the people, showing them wherein some of our Bible translations are at fault and how several interpolations were made during the Dark Ages. He does not set these things forth as *new*, but proves that they are known



ASTOR C. T. RUSSELL.

to all educated clergymen and available to everybody capable of reading the English language.

Under the guidance of Pastor Russell's pen, the parables and dark sayings of Jesus become luminous. He points out that God's people, coming out of the darker time, have brought with them prejudices which hinder many of them from understanding even the simplest texts of the Bible. He cites as an illustration the Bible statement that "God so loved the world, that He gave His Only Begotten Son, that whosoever believeth in Him might not perish." (John 3:16.) He notes the fact that, plainly as this is stated, we read into the simple word "perish," eternal torment, fire, devils, etc. He notes to us the Bible declaration, "The soul that sinneth, it shall DIE"—NOT *live* at all; again, the Bible declaration, "All the wicked will God DESTROY"—not keep them *alive* in torture nor anywhere. Again St. Peter illustrates that those who will finally die the Second Death will perish like natural brute beasts.—2 Peter 2:12.

Hypocrisy of Some Preachers.

Educated preachers do not believe in an eternal torment of fire, and have not so believed for a long time. Indeed, probably nine out of ten of all city preachers who have been educated at college do not believe in the Bible at all, but are, according to their own private expressions, in full harmony with the college professors in claiming that Higher Criticism has proven that the Bible is not the inspired Word of God, but merely a human production and unreliable. Probably more than one-half of the preachers are Evolutionists, and do not believe the Bible story that man was created in God's image and fell from it into sin and death. Not believing in the Fall, they, of course, do not believe in a redemption from the Fall. Neither do they believe in the coming "Times of Restitution," of which "God hath spoken by the mouth of all His holy Prophets," as St. Peter says. (Acts 3:19-21.) They do not believe in a Millennium at all. They do not believe in a Messianic Kingdom, which the Bible describes and which our Lord taught us to pray for, "Thy Kingdom come; Thy will be done on earth, even as it is done in Heaven."

Notwithstanding all this unbelief, these preachers have been taking good money from their trusting flocks and keeping them in ignorance—in ignorance of their own unbelief and in ignorance of what the Bible does teach. These preachers are terribly afraid of Pastor Russell's teaching—and no wonder! They have nothing to oppose to his presentations that intelligent people would sit to hear.

Under these circumstances and conditions, what are the preachers to do? The proper thing for them to do would be to come to the people with the truth of the matter and say, "We will no longer deceive. We do not believe the Bible to be God's inspired Word. We have been shamming for these many years, but now we are smoked out and obliged to confess the truth. If you want to have some preacher serve you and give you every Sunday a rehash of the creeds formulated in the Dark Ages, you must send off to some country place and find illiterate, uneducated preachers. But if you want us to continue with you, we will address you weekly as a social club and seek to inculcate good morals and try to make the Church as entertaining as possible by giving smokers, suppers, etc., with lectures, good music, and, for week nights, gymnasia, pool, billiards, etc."

If this course were taken, the preachers would get a fine lot of people. They would be more honest and could work better their social uplift, civic righteousness, etc., than now. However, such a statement would come as a great shock to some of the saintly people who have long been deceived on these matters. Many of these, getting their eyes of understanding a little bit open, would be led of the Holy Spirit to the Light, as preached by Pastor Russell and associates of the International Bible Students Association. However, this honest course is too radical for the preachers. They will not take it. What will they do instead?

Modern Methods of Persecution.

What the preachers are doing is but slightly discerned by the public, who give them credit for piety and honesty. What they are doing is this: They announce that they will preach about Pastor Russell's doctrines. Their thoughts and schemes are the very reverse of what they announce. They desire to misrepresent Pastor Russell's

(*Continued on 2d page, 2d column.*)

THE BIBLE STUDENTS MONTHLY

W. F. HUDGINGS, Editor.

13, 15, 17 HICKS ST., BROOKLYN, N. Y.

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(*Continued from 1st page, 1st column.*)

HOW PASTOR RUSSELL RANKS IN GREATNESS.

five stores—and this at an age when John D. Rockefeller had hardly made a start; and J. P. Morgan, with his large inherited capital, had but little. If C. T. Russell had devoted his life to business, it is easy to guess that John D. Rockefeller would not now be the richest man in the world, nor would J. P. Morgan have been the prince of financiers.

However, that is the least remarkable thing about the career of Pastor Russell. With all his phenomenal talent for business he gave it all up and surrendered the most brilliant opening for obtaining wealth and power that has ever been offered to an American, in order to take up a humble religious work. Such a thing as a man with surpassing wealth-getting power voluntarily giving it up was unknown before in all history. He made no mistake; for the Master said, "Whosoever would become great among you shall be your servant." With an insight into the higher things that enabled him to choose aright, he saw from the Scriptures that the time had come for the greatest work of the ages to be done; and as he was the right man for the place, the Lord chose him to be His servant to lead the visible earthly part of this work; namely, the Harvest work of the end of the Gospel Age.

In the case of the Apostle Paul, the Lord chose a man of great business ability to do His work then; but in this "End of the Age," when business is on a scale a thousandfold greater than in Paul's day, business talent is all the more necessary, and so the man chosen for His work today is a Napoleon of finance and business.

History shows that other men great in business and finance have not been richly endowed in other departments of the mind; but Pastor Russell, in addition to his financial talent, has remarkable mental talents of the most varied character. He has a frame of mind that may be described as a poetical mind, a mind that gets an insight into deep things by intuition, like a great poet or a Hebrew seer; it is as if Isaiah and J. P. Morgan were united in one individual. Poets are not usually of a logical, scientific form of mind; but Pastor Russell has these talents also; that is, he has the acute discrimination and analysis of a great lawyer, that can test the truth of things and sift the evidence on which they are founded. Thus the fallacies of the creeds of Christendom were brought to light as they had never been before.

His literary talent would distinguish him among the writers of his generation if he were tested by this alone. Without any special literary training he writes English in a simple and idiomatic style that sometimes reaches the sublime, and that will make many passages from his pen take their place among English classics. Another phase of his many-sided greatness is his scientific talent. He has the mind of an investigator and student, a scientific love of truth, the whole truth and nothing but the truth; the freedom from bias, the willingness to accept truth wherever found, willingness to be corrected, no difference how humble the instrument—in short, a mind like Agassiz and Newton.

The field of research to which Newton applied himself was the physical world, the earth and sea and sky wherein God's Plan is revealed in regard to physical things. The field of research which Pastor Russell chose was the moral world, the Plan of God in regard to mankind as revealed in the Bible. As Newton discovered the great Law of the Attraction of Gravitation which binds the Universe together and brings order out of seeming confusion, so Russell discovered the grand "Plan of the Ages" which binds all history together and brings order into the field of theology, where before there was so much confusion and error. Founding all his teachings upon the impregnable Rock of Holy Scripture, his position has been unassailable. The united talent of nominal Christendom has striven for thirty-five years to overthrow his teachings, but has not been able to meet him on his own ground (the Scriptures) with a single fair argument.

Standing as we now do in the midst of the Battle of Armageddon we can thank God and take courage because the Lord has sent us so great a leader. Courageous as a lion, pure as snow, wise as a serpent, harmless as a dove, a knight of God without fear and without reproach, no obstacle can turn him, no danger dismay him, no grief or pain distract him from his grand purpose. His motto is the words spoken for him by the Prophets: "For the Lord God will help me; therefore I have set my face like a flint, and I know that I shall not be confounded."

BY DAVID P. JACKSON, M. D.
Orangeville, Ohio.

(*Continued from 1st page, 4th column.*)

WHY PREACHERS ATTACK PASTOR RUSSELL.

teachings, so that the people will not read them. Not content with this effort of misrepresentation of his teachings, while claiming to expound them, they malign his character and seek to make him odious with all people of character and decency. Bit by bit, they have systematically woven a mass of charges against Pastor Russell which, if they were one-tenth true, would have landed him in the penitentiary. But notwithstanding all this scheming, falsifying, slandering, boycotting, "roasting" on the platform and in the press, gibbeting with thieves and adulterers—notwithstanding all, the ministers are astonished that they are not making headway—that the Pastor's message continues to go forward!

Indeed, some of the more intelligent people see through the falsehoods and slanders and world-wide attack upon *One Man* and ask themselves, What is at the bottom of this? Then they come in contact with some of the Pastor's books and are astonished at the falsification and misrepresentation that was poured into their minds by the man whom they had paid to preach the Gospel to them. They go a little further and become convinced of the reasonableness of Pastor Russell's teachings and of the unreasonableness of all the creeds of the Dark Ages. Their next step is to withdraw from the Babylon of Sectarianism and to stand for God, for the Truth and for the Bible as God gave it—rightly translated. This, of course, excites the preachers all the more, until some of them have been heard to insinuate veiled threats against Pastor Russell's life. But to his friends Pastor Russell says: "Be not fearful on my account. I expect some such denouement, but it cannot come until God shall permit. When it comes, I trust that I shall have the grace and the faith to welcome it."

Pastor Russell Defended.

We have already referred to Judge Rutherford's pamphlet, which contains numerous full-page illustrations and is intensely interesting. He takes up Pastor Russell's matters in detail, reviewing the various charges and showing, not only their fallacies, but also the evil, bitter spirit which prompted them, which still backs them up, and which is involving ministers of all denominations in a manner that must be as appalling to God, the Lord Jesus Christ and the holy angels, as it is despicable in the sight of good, true men and women conversant with the facts. Judge Rutherford's pamphlet, we believe, will have an immense circulation; for it is put at the very small price of ten cents, postage included. Orders should be sent to J. F. Rutherford, Box 51, New York City.

Briefly here we will say that Pastor Russell's course from childhood to the present time has been truthful, honest, honorable. Perhaps no other man living has ever brought so many people to a condition of full consecration to the Lord. He accepts the slander and vilification heaped upon him as so much of suffering for righteousness' sake, for the Truth's sake—because of his faithfulness and loyalty to the Lord and to the Bible—because of his honesty in telling to the people the Truth and exposing the doctrinal errors of all the creeds. Pastor Russell never indulges in personalities.

Pastor Russell has been charged with buying some ordinary wheat abroad, bringing it here and selling it as a superior article at a dollar a pound and thus committing a fraud upon his fellow-countrymen. But nobody ever found any of these defrauded people. The whole matter is a hoax, gotten up, like other things, to injure the Pastor—in order to hinder people from reading his sermons and from reading his books. Following we publish an extract from Judge Rutherford's pamphlet which gives the facts of the case in brief form. We are sure that it will interest many of our readers.

Miracle Wheat.

"Pastor Russell's enemies charge that he sold a great quantity of ordinary seed wheat under the name of "Miracle Wheat," at one dollar per pound, or sixty dollars per bushel, and realized therefrom an enormous sum of money which he appropriated to his own use. This is not only an exaggeration, but a glaring falsehood.

"In the year 1911, J. A. Bohnet, of Pittsburg, Pennsylvania, and Samuel J. Fleming, of Wabash, Indiana, each having a quantity of Miracle Wheat, together presented to the WATCH TOWER BIBLE AND TRACT SOCIETY the aggregate of about 30 bushels with the proposition on their part that the wheat should be sold at $1.00 per pound and all the proceeds arising from the sale thereof should be received by the WATCH TOWER BIBLE AND TRACT SOCIETY as a donation from them, to be used by said Society in its religious work. The wheat was received and sent out by the Society, and the gross receipts therefrom were $1,800. *Pastor Russell did not get a penny of this.* His connection therewith was this, that he published a statement in his journal, THE WATCH TOWER, giving notice that this wheat had been contributed and could be had for a dollar a pound. He did not *discover the wehat, nor did he name it, nor did he receive any personal benefit therefrom.* Nor was the Society of which he is president guilty of the slightest misconduct.

"Had this same transaction occurred with some Catholic or Protestant church, no one would ever have thought of making any fuss about it. Pastor Russell's enemies seized upon it as another means of persecuting him.

The Facts.

"The *Brooklyn Daily Eagle*, which, for some time prior thereto, had manifested much antipathy to Pastor Russell, presumably because of the influence of certain ministers, published a libelous cartoon and words in connection therewith concerning Pastor Russell's connection with Miracle Wheat. He sued that paper for damages. The facts given here are taken from the record of the trial of that cause in the Supreme Court of Kings County, New York. Figures appearing in parenthesis, thus (Fol. 774, etc.), refer to folios of the printed record of the case now on file in the Appellate Division of the Supreme Court of New York.

"The chief issue raised by the pleadings in this case was, whether or not the wheat in question was superior to ordinary wheat. Eleven witnesses testified to its superior quality over other wheat. Following are the names and addresses of the witnesses: Kent B. Stoner, Fincastle, Virginia; Joseph I. Knight, Sr., 1067 38th Street, Brooklyn, New York; Isaac L. Frey, Lower Mt. Bethel, Pennsylvania; Frederick Widener, Belvidere, N. J.; Henry D. Ayre, Cleveland, Tennessee; William Pray, Mansfield, N. J.; William I. Tomlinson, Kirkwood, N. J.; Edward W. Hunt, Stratford, N. J.; Dr. Joseph A. Carlton, Palmetto, Georgia; J. A. Bohnet, Pittsburg, Pennsylvania; Samuel J. Fleming, Wabash, Indiana. The eight first named never heard of Pastor Russell or his religious teachings prior to the trial of this case, but had been experimenting with Miracle Wheat and found it far superior to any other wheat.

Its History.

"The testimony showed that in the year 1904 Mr. K. B. Stoner, noticed growing in his land in Fincastle, Virginia, an unusual plant which at first he mistook for a kind of grass, known as parlor grass, but which, upon further observation, proved to be wheat. The plant had one hundred and forty-two stalks, each stalk bearing a head of fully matured wheat. Mr. Stoner had never prior to that seen a wheat plant bearing more than five heads. The unusual yield from this single plant prompted him to save the grain, which he planted the following Fall. (fols. 73-75.) For several seasons he continued producing this grain, and in 1906, about two years after discovering it, because of its remarkable producing qualities, he named it *Miracle Wheat.* (Fol. 81.) In 1908 or 1909, Mr. Stoner called the attention of the witness, J. I. Knight, to the unusual qualities of the wheat and it was arranged that they should grow the wheat on shares and market it after accumulating a sufficient supply. (Fols. 86, 127, 129.) Mr. Knight received a forty-five per cent. (45%) interest in the wheat. They agreed to withhold the wheat from the market until 1912 (fol. 128), but subsequently decided to sell in August 1911. (Fol. 128, 125.) After making his arrangement with Mr. Stoner, Mr. Knight went to Europe and exhibited the wheat in the agricultural departments of various countries. (Fol. 129-131.) Neither Mr. Knight or Mr. Stoner had ever corresponded with Pastor Russell, nor had any acquaintance with him or with any of his associates prior to the time of the trial. (Fols. 82, 154.) Prior to his meeting Mr. Knight, Mr. Stoner had sold some of the wheat, *always at $1.25 a pound.* (Fol. 80, 83.) In 1908 he sold four pounds at $1.25 a pound to Joseph A. Carlton, a dentist of Palmetto, Georgia, the owner of a 256-acre farm (fol. 162). In 1909 he sold two pounds to Frederick S. Widener, of Belvidere, N. J., for from somewhere between two and five dollars (fol. 396). Mr. Widener gave some of this to Isaac L. Frey, a farmer of Lower Mt. Bethel. Neither he nor Mr. Frey had any connection with Pastor Russell's work (fols. 395, 387, 383).

"William I. Tomlinson and Edward Hunt, farmers of New Jersey, also experimented with this wheat.

"All of these persons who thus bought their wheat directly or indirectly from Stoner, the discoverer of the wheat, or from Knight, his partner, found it to have remarkable reproducing qualities (fols. 385–392, 396, 470, 1, 478–480).

"The first plant found by Stoner had over 4,000 grains to the stool. In the Fall of 1904 he planted 1,800 grains, and each grain yielded on an average of 250 grains. The average return from ordinary wheat in this country was about ten grains for each grain of seed (fols. 75–78). He found that a peck to the acre, that is 15 pounds of Mircale Wheat produced over forty bushels (fol. 88). *He has raised as high as 80 bushels of Miracle Wheat to the acre* (fol. 92.) Thus it is seen that Miracle Wheat produced *twenty-five* times as much as ordinary wheat in proportion to the amount sown. He had experimented with Red Wonder, Fuldz and Old Mediterranean Wheats. The productiveness of Miracle Wheat was found to be due to its large stooling qualities (fol. 95.) For these stooling qualities it needs more room than the average wheat, requiring 16 inches between the rows, and about four times the space of ordinary wheat. If sown like ordinary wheat, Miracle was a failure, for room was essential (fols. 97–99, 104). A four by four-inch space, such as the Government allows, is too small to allow for the normal stooling of Miracle Wheat (fol. 104). When he has observed common wheat planted in competition with Miracle, the spaces between Miracle planting had been about four times the space between the other wheat plantings. This was as he recommended (fol. 155). Widener, when he sowed Miracle counted 22 to 28 stalks to the grain (fols 396–397). Mr. Frey raised a bushel and a half of wheat from a quart of grain (fol. 383), and the following year, 1911, raised 108 bushels from 16 to 22 quarts of seed. He seeded about 15 pounds to the acre (fols. 383–392).

"Mr. Henry A. Ayre, a farmer of Cleveland, Tennessee, with thirty-five years experience, bought some Stoner (Miracle) Wheat, in the fall of 1909 or 1910. He sowed one-half bushel to a scant seven-eights of an acre and reaped a little over twenty-six bushels per acre. His is a poor wheat section where the yield of ordinary wheat is about 8 bushels per acre. He found Miracle Wheat hardier than ordinary wheat, standing the winters better and stooling more than any other wheat he ever saw. It stood a freezing winter where rye had frozen out (fol. 299–402). He had the surrounding farmers raise this wheat for him under contract (fol. 407). He raised as large as 64 stools from one plant of this wheat. It took first prize for him in the fall of 1910, at the Appalachian Exposition, for Tennessee, Georgia and North Carolina, and also took first prize at the State Fair in Tennessee, and at his county fair (fol. 406). He grew Exhibit 6, a stool of Miracle containing 49 stalks (fol. 480, 943).

"William Pray, a farmer of Mansfield Township, N. J., who was unacquainted with plaintiff in any way, raised Stoner or Miracle Wheat for three years. He grew Exhibit 30, containing over 80 stalks grown from a single grain. He had been a farmer for twenty-five years. An acre of ordinary wheat which he sowed with two bushels, yielded 17 bushels, whereas an adjoining acre which he sowed with a half bushel of Miracle yielded 25 bushels. He never saw any wheat stool as Miracle Wheat did. To this is due its superior producing qualities (fols. 464–466). The usual practice of farmers in his section is to sow two bushels of ordinary wheat to the acre, and he knows of no way of getting better results (fols. 467, 468).

"William I. Tomlinson, who had been a farmer for nine years, in Kirkwood, N. J., in 1909 planted Miracle Wheat in competition with ordinary wheat, 16 acres with Miracle Wheat at a half bushel to the acre, which yielded 32 bushels to the acre, and 20 acres of ordinary wheat at one and a half bushels to the acre, which yielded 21 bushels to the acre. He is not a follower of Pastor Russell, nor a believer in any of his doctrines (fols. 470, 471).

Miracle Wheat produced by Edward McCleery, 2493 Wabash Ave., Los Angeles, Cal. Offered as exhibit in *Eagle* libel case (fol. 158).

"Edward W. Hunt, a farmer of Stratford, N. J. for many years, who does not know Pastor Russell and was not connected with him in any way, experimented with Miracle Wheat. He first sowed a bushel of seed to an acre and a half, which produced 56 bushels, part of the crop having been destroyed. In 1911 and 1912, he planted Miracle in competition with Amber Wheat. He planted 10 acres with Miracle, three pecks to the acre, and the yield averaged 34½ bushels per acre, or 345 bushels in all. He planted 18 acres with Amber Wheat, a bushel and a half to the acre, and the yield was 325 bushels in all, or a little more than 12 bushels to the acre. Both fields were alike, stood side by side, and the conditions were the same.

"The original plant of Miracle Wheat, discovered and named by Mr. Stoner, contained 142 heads of well matured seed, grown from one grain (fol. 74). A bunch of wheat grown near Los Angeles, California, of the same Miracle Wheat, was exhibited before the Jury and put in evidence (fol. 158). It contained 118 stalks and as many heads of well-developed wheat standing more than six feet tall, all grown from one grain.

"On November 23, 1907, H. A. Miller, Assistant Agriculturist of the United States Government, filed in the Department of Agriculture at Washington, D. C., a report upon the wheat being grown upon Mr. Stoner's

farm, highly commending said wheat (fols. 1185–1188). The public press throughout the country at the time took notice of this report. Pastor Russell's attention was called to it, and on March 15, 1908, he published in his journal, THE WATCH TOWER, some press comments and extracts from the aforementioned government report. *This was Pastor Russell's first knowledge of Miracle Wheat, which wheat Mr. Stoner and others had been experimenting with for three years or more.*

"Dr. Joseph A. Carlton, of Palmetto, Georgia, reading in Pastor Russell's WATCH TOWER the aforementioned notice, purchased from Mr. Stoner four pounds of this wheat for which he paid Stoner $1.25 per pound, or $75 per bushel (fol. 169). He planted a pound and three-quarters to one-fifth of an acre, took accurate account of the yield, and found that it was eight bushels and 24 pounds, or 504 pounds. Georgia is not a wheat State (fol. 162, 163). Yield of ordinary wheat in that State is from 5 to 20 bushels to the acre (fol. 164). In 1910 Dr. Carlton reaped 62½ bushels of Miracle Wheat from a little over two acres (fol. 165). From one single grain in his field, 71 stalks were grown (fol. 168).

"Mr. Bohnet got a peck of this wheat from Dr. Carlton. He sowed 14 pounds to one-half an acre and reaped 8 bushels. One-half of this he sent to Mr. Kuesthardt, of Port Clinton, Ohio, editor of the Ottawa *Zeitung*, a German county newspaper. Samuel J. Fleming, of Wabash, Indiana, got five pounds of seed from Bohnet and 20 pounds from Kuesthardt, and sowed 25 pounds to about one acre of land, and although it was late in the season, his yield was 34 bushels. Average yield of ordinary wheat in that section sowed a bushel and a half to the acre being about 20 bushels (fol. 234).

"Thus the testimony showed that ordinary wheat sown at the rate of six pecks to the acre produces on an average 20 bushels, whereas Miracle Wheat sown at the rate of one peck to the acre, produces from 40 to 80 bushels to the acre, showing that Miracle Wheat yields from 12 to 20 times more than ordinary wheat.

"The *Brooklyn Eagle*, to offset all this testimony of practical farmers and wheat raisers, produced but a single witness, namely, Mr. Ball, of the Agricultural Department of the United States Government, who was neither a farmer nor wheat raiser. Mr. Ball testified that he was "connected with the U. S. Government with the Department of Agriculture as an Agronomist and Acting Cerealist in charge of cereal investigations" (fol. 732. His imposing title was about his only recommendation. He produced a memoranda of experiments with Miracle Wheat, supposed to have been made at the Government station, by persons whom he was unable to name.

"There was absolutely no testimony in the case showing that Pastor Russell had induced a single person to purchase Miracle Wheat. Not a word tending to show that anyone was defrauded. On the contrary, shortly after the publication of the libel by the *Brooklyn Eagle*, the WATCH TOWER BIBLE AND TRACT SOCIETY published broadcast over the country and sent to each purchaser a notice that if anyone was dissatisfied with his purchase, he might have his money returned, and the identical money arising from the sale of said wheat was held for a year for the purpose of refunding. Not a single person asked to have his money refunded.

"Upon the trial of this case, counsel for the *Brooklyn Eagle* severely ridiculed the religious teachings of Pastor Russell, and the Jury, being largely composed of men of strong religious prejudices, and at least one of them an atheist, disregarded the testimony of the 11 practical farmers and wheat raisers, and the several exhibits of Miracle Wheat actually produced and shown to them, and decided the case in favor of the *Brooklyn Eagle*, upon the unsupported testimony of one Government official who never raised a grain of wheat in his life. The case was at once appealed.

"Much ado has been made about the WATCH TOWER BIBLE AND TRACT SOCIETY, of which Pastor Russell is president, disposing of a small quantity of seed Miracle Wheat *at one dollar per pound*, which had been donated and the price fixed by the donors, whereas the evidence conclusively shows that Messrs. Stoner, Knight, Carlton and others had been selling the same wheat *at $1.25 per pound*, which was not only considered legitimate, but a very reasonable price in view of the extraordinary quality of the wheat and the small quantity in existence.

"It cannot be conceived how anyone can honestly hold up Pastor Russell to ridicule for the connection that he had with Miracle Wheat. Neither he nor the WATCH TOWER BIBLE AND TRACT SOCIETY, did anything in the slightest manner reprehensible, but on the contrary, their conduct was open and above board and entirely proper in every way."

Preachers Intimidating the Press.

Another little secret may as well be mentioned. The preachers found that nearly two thousand newspapers were publishing Pastor Russell's sermons, sermonettes and orderly treatises on the Sunday School lessons. In various cities the preachers went to the Editors and publishers—sometimes singly, sometimes in groups of three to five, and sometimes through a representative who spoke for the entire Ministerial Association of the city. They demanded that the publication of these sermons, etc., be discontinued. The Editors were surprised. They said they saw nothing in them wrong, vicious, and asked for particulars. They got no particulars as to anything wrong, but they received the intimation that the preachers exercised a great influence and would use it as a boycott against the papers publishing the sermons of Pastor Russell. Many Editors and publishers, not knowing how little real influence the preachers have, even with their own congregations, which are small, were fearful of losing their business. Occasionally some dropped out of the publishing of the sermons—later, perhaps, to resume their publication upon request received from their readers.

Finding that this plan did not succeed well, the next step taken was announced by the publicity man of the Church Federation, Mr. Wm. T. Ellis, religious Editor of the *North American*. That step was asserted to be that all ministers and churches hereafter would co-operate with the newspapers; that they would not ask for anything to be published free, but would pay at advertising rates. The object of this resolution, which was published by the newspapers all over the country, was not that they wished to publish some of their teachings and pay for them at advertising rates, but they thought that this would lead the newspapers to stop publishing Pastor Russell's sermons unless they were paid for at advertising rates, and that his teachings would be excluded from hundreds of papers. Few of the Preachers would desire to prepare copy for the newspapers every week; for they well know that they have nothing on religious lines that the public would care for! And they well know that if they dip into scientific problems they are overmatched by the magazine writers, and discredited.

The newspapers of the smaller cities continued to publish Pastor Russell's sermons, paying for them at the usual rates of the American Press Association, twenty-five cents per column for stereoplates. The *metropolitan* papers would not publish any man's sermons regularly, not wishing to discriminate. Especially none would feature a sermon if it appeared in other papers of the same city. In view of these things, the Bible Students set apart a large sum of money to pay for Pastor Russell's sermons in the principal journals of the largest cities. But as these began to appear the preachers got busy with their slanders and threats, being grieved that Pastor Russell should thus teach the people, even as were the Pharisees of old grieved by the teaching of the Apostles. (Acts 4: 1–3.) They threatened some papers with boycott and induced them to give up publishing the sermons as advertising matter at advertising rates, although they made no objection to advertisements of liquors, tobacco, palmistry, fortune-telling, etc. Several large papers, thus intimidated, yielded to the pressure and refused these sermons at advertising rates. What would their readers think of that? What has become of the freedom of speech and freedom of religion in this, our boasted day and favored land? What would not these ministers do if the Dark Ages were to come upon us again?

Whose Servants Are These?

Again has Judge Rutherford well outlined the matter:

"The Public Press exercises a mighty power. Often such power is used for good, but many times for evil. When the Press is used by selfish and designing men as an instrument for the destruction of the good name of a fellow man it then becomes a power for evil.

"A true and sincere Minister of the Gospel of Christ occupies a most honorable position. A good man in such place is a power for good, but when a clergyman uses the garb of his sacred office to accomplish a selfish purpose, or to vent his spleen against one with whom he differs, he violates his obligation to God, degrades himself and dishonors the cause of Christianity.

"Satan is the author of falsehood, misrepresentation and abuse. God is the Author of Truth and goodness. Every person serves one or the other of these Masters. "Ye are the servants of him whom ye obey." "If any man have not the spirit of Christ, he is none of His." Every clergyman is presumed to be a Christian. Their fruits oftimes show that such is a vile presumption. Plainly God's Word says to Christians, "Speak evil of no man"; "Who art thou that judgest another"; "Thou shalt not bear false witness"; "Vengeance is Mine, I will repay, saith the Lord." Sad indeed it is when we see, in our day, so many professed Christian Ministers ignoring the plain teaching of the Bible and resorting to slander, misrepresentation and vilification of a Christian gentleman who is giving his life to teaching the people to follow Christ. If the charges were true, no servant of God would be justified in repeating them, but when the charges are made in utter *disregard of truth* and *honesty*, and with the avowed purpose of doing injury, are such ministers the servants of God or of Satan?

"There is a reason for every wilful act. Jesus said, "Darkness hates the light." Error abides in darkness. The brilliancy of a light attracts blinded bugs—big bugs as well as lesser ones—which vainly try to destroy the light.

"Every great man and every good cause has mortal enemies. Great truths are dearly bought. Great reformations have had to fight every inch of the way to triumph. For nearly a half a century, Pastor Charles T. Russell has been a shining light in the world, battling for good, that the eyes of men might be opened to a realization of the goodness of God manifested in His Plan concerning mankind. He has fearlessly held forth the light of Biblical Truth and as it has shone with increased brilliancy his assailants have become more ferocious. As this light has led thousands of honest Christians away from error, out from darkness and from the bondage of the various man-made church systems, some of the supporters of these systems have exhibited greater venom toward Pastor Russell and the Truth of the Scriptures. With charity we assume that many of these are blinded.

"Catholics and Protestants in this campaign of persecution have become bedfellows—strange bed-fellows these! Engaged in this unholy warfare are doubtless some honest persons who, being blinded to the Truth, verily believe they are doing God service by throwing stones at this great light bearer.

"Unscrupulous newspapers, always willing to be used as instruments for the promulgation of sensational and scandalous matter, have joined the alliance and taken up the cudgel against Pastor Russell. The vulgar and the scandal-monger are performing their part in the ranks.

"Back of all this motley brigade, and constituting the real brains thereof, are certain keen, intellectual, far-seeing and designing men, who, without authority from the Lord, have taken the title of Reverend, Doctor of Divinity, or Priest. Long have they rested in ease and comfort, as the prophet describes them (Isaiah 56:10, 11), while their poor parishioners have fed upon husks until they are famished. (Amos 8: 11, 12.) Long have these designing men kept their flocks in bondage by keeping them in the dark. God's day of reckoning is at hand. His light is shining forth. Seeing their berths of comfort and popularity endangered, the walls of the Babylonish systems crumbling and many of their former supporters fleeing therefrom, these men, without regard to religious belief, in sheer desperation have joined hands, summoning to their aid all whom they can induce, coerce or cajole, to try to stem the tide of Truth rapidly arising against them, and save their positions of ease. This unholy alliance is straining every nerve and sinew to destroy Pastor Russell and his work. It is the same old game of the Pharisees. It is history repeating itself.

"The same class assaulted St. Paul and persecuted him to the death. Martin Luther and other great reformers were victims of a like element. The great and good John Wesley was another victim, and *his own wife joined his traducers*. It was the same Pharisaical class that defamed the Lord Jesus when He was on earth. They called in question the legitimacy of His birth, applied all manner of vile epithets to Him, denounced Him as an enemy of the Government and finally caused His crucifixion. Having this class in mind, Jesus said, "The servant is not greater than His Lord. If they have persecuted Me, they will persecute you also." Now is Pastor Russell's turn. One of these reverend gentlemen was recently heard to say, "I would like to be one of a committee to skin Russell alive, salt his hide and tack it on a barn door." What master does he serve?

"Unable to successfully combat the shafts of Bible truths shot forth by this modern religious reformer, the enemies of Pastor Russell have resorted to the old device of throwing sand in the people's eyes, by attacking his private life and business methods. If a *bad* man reforms and becomes a preacher for the Nominal Systems his evil deeds are forgotten and his name is heralded as a great hero in their cause. But when a *good man*, such as Pastor Russell, who has a clean private life, boldly proclaims the faith once delivered to the saints by our Master, and exposes the errors of the Dark Ages, all conceivable charges are trumped up, and these magnified, with the manifest purpose of preventing the people from seeing the Truths he is teaching."

"They Shall Be Ashamed."

But the days of Babylon are numbered. "*Mene, Mene, Tekel, Upharsin*," is the handwriting on the wall. Soon—*quickly*—great Babylon will be cast as a mighty millstone into the sea, to the astonishment of the world and to the liberation of some honest souls now in bondage to her. Already the waters of the Euphrates are being dried up. The people and their money no longer are flowing as formerly toward ecclesiastical coffers. But, thank God! the passing away of the present ecclesiastical heavens is merely preparatory to the establishment of the new heavens—the Church in glory—the Messianic Kingdom. What a great Day of Blessing that will be when the shackles of ignorance and superstition shall fall off, when the hidden things of darkness shall be brought to light, and when the servants of God will be discerned as different from the boastful, self-seeking shepherds of Babylon, who look out for their own interests and fail to feed the flock of God with the spiritual truths which are now due!

In answer to the query, "Pastor Russell, how will you get your revenge on these preachers by and by, if you should be one of the Elect, joint-heir in Heavenly glory and power with the Lord?" the Pastor's reply was, "I am sorry for them. They will shortly find themselves in shame and contempt, as the Bible declares. (Daniel 12: 2.) I shall greatly enjoy the blessed privilege of helping them up and getting them back to a condition of acceptance with God. It is fortunate for the preachers, as well as for the majority of mankind, that Divine mercy does not end with the present life—that there is a Millennium of hope where, under more favorable conditions, those who are too weak to tread the upward path in the footsteps of the Redeemer may have assistance rendered them, if they will. (Acts 15: 14–17; Isaiah 35:5–8.) It is not mine to judge the *hearts* of any, but out of their own mouths very many have already condemned themselves. Honest preachers who do not see better than their creeds are today singularly neglected by the Lord, for He promised, 'Ye, brethren, are not in darkness that that Day should overtake you as a thief,' though it shall come upon all the world as a snare and as a thief, and they shall not escape."—1 Thess. 5:1–6.

PASTOR RUSSELL'S "STUDIES" REMOVED HIS PREJUDICE.

Int. Bible Students Ass'n.

Gentlemen:

I humbly and sincerely beg permission to encroach upon your valuable time for a few moments, as I believe I have reason to rejoice as one finding a precious jewel.

Previous to a few weeks ago I was prejudiced against your inestimable works, namely, STUDIES IN THE SCRIPTURES, to such an extent that I felt it was an injustice to myself should I read them. I jumped to this conclusion after having been told by several, who I earnestly believed were Christian people, that Pastor Russell was setting forth a doctrine that was unscriptural, and, therefore, hurtful to Christ's followers. Having so much faith in their ability to decide (and I find most, if not all of them, decided without even reading the works), I concluded it was best not to have anything to do with so dangerous books.

I am very thankful that I was Providentially led to read your works, which have been the means of making me a better man than I ever was before, besides leading me to come out of the church of which I was a member. It is impossible for me to find words to express my feelings toward you and your STUDIES. The thought occurred to me that perhaps there are others who are not reading the books for the very same reason as I have mentioned above. If such is the case, I shall be only too glad that this letter be used by you, in whatever way you deem advisable, to show to others that I have found in the STUDIES IN THE SCRIPTURES that which I was looking for and could not find. In my opinion they rank next to the Bible, and my earnest desire is that they may reach many more poor souls who are now searching for the Truth.

In my estimation the greatest sin we can commit against our fellow-workers in Christ is "condemning without investigation," and this is the sin which I hereby confess to you.

I beg to remain, dear friends,

Your penitent brother in Christ,

M. R. ALAIR.

MY MORNING RESOLVE

My Earliest Thought I Desire Shall Be:

"What shall I render unto the Lord for all His benefits toward me? I will take the cup of Salvation and call upon the name of the Lord (for grace to help). I will pay my Vows unto the Most High."—Psa. 116:12-14.

Remembering the Divine call, "Gather My saints together unto Me; those that have made a covenant with Me by sacrifice" (Psa. 50:5), I resolve that by the Lord's assisting grace I will today, as a saint of God, fulfil my Vows, continuing the work of sacrificing the flesh and its interests, that I may attain unto the Heavenly inheritance in joint-heirship with my Redeemer.

I will strive to be simple and sincere toward all.

I will seek not to please and honor self, but the Lord.

I will be careful to honor the Lord with my lips, that my words may be unctuous and blessed to all.

I will seek to be faithful to the Lord, the Truth, the brethren and all with whom I have to do, not only in great matters, but also in the little things of life.

Trusting myself to Divine care and the Providential overruling of all my interests for my highest welfare, I will seek not only to be pure in heart, but to repel all anxiety, all discontent, all discouragement.

I will neither murmur nor repine at what the Lord's providence may permit, because "Faith can firmly trust Him, come what may."—THE WATCH TOWER.

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BABYLON'S DOOM

"The Doom of Babylon which Isaiah . . . saw.—Lift ye up a standard upon the high mountain, raise high your voice unto them, motion with the hand that they may enter into the gates of the princes.—Isaiah 13:1-13. *Compare Rev.* 16:14.

"Judgment also will I lay to the line, and righteousness to the plummet; and the hail shall sweep away the refuge of lies, and the waters shall overflow the hidingplace."—Isa. 28-17.

WE stand today in a period which is the culmination of ages of experience which should be, and is, in some respects, greatly to the world's profit; especially to that part of the world which has been favored, directly and indirectly, with the light of divine truth—Christendom, Babylon—whose responsibility for this stewardship of advantage is consequently very great. God holds men accountable, not only for what they know, but for what they might know if they would apply their hearts unto instruction—for the lessons which experience (their own and others) is designed to teach; and if men fail to heed the lessons of experience, or wilfully neglect or spurn its precepts, they must suffer the consequences.

Before so-called Christendom lies the open history of all past time, as well as the divinely inspired revelation. And what lessons they contain! lessons of experience, of wisdom, of knowledge, of grace, and of warning. By giving heed to the experiences of preceding generations along the various lines of human industry, political economy, etc., the world has made very commendable progress in material things. Many of the comforts and conveniences of our present civilization have come to us largely from applying the lessons observed in the experiences of past generations. The art of printing has brought these lessons within the range of every man. The present generation in this one point alone has much advantage every way: all the accumulated wisdom and experience of the past are added to its own. But the great moral lessons which men ought also to have been studying and learning have been very generally disregarded, even when they have been emphatically forced upon public attention. History is full of such lessons to thoughtful minds inclined to righteousness; and men of the present day have more such lessons than those of any previous generation.

Christendom Warned.

The ecclesiastical powers of Christendom have also had line upon line and precept upon precept. They have been warned by the providential dealings of God with His people in the past and by occasional reformers. Yet few, very few, can read the handwriting on the wall and they are powerless to overcome, or even to stay, the popular current. Rev. T. DeWitt Talmage seemed to see and understand to some extent; for, in a timely discourse, he said:—

"Unless the Church of Jesus Christ rises up and proves herself the friend of the people as the friend of God, and in sympathy with the great masses, who with their families at their backs are fighting this battle for bread, the church, as at present organized, will become a defunct institution, and Christ will go down again to the beach and invite plain, honest fishermen to come into an apostleship of righteousness—manward and Godward. The time has come when all classes of people shall have equal rights in the great struggle to get a livelihood."

And yet this man, with a stewardship of talent and influence which but few possess, did not seem in haste to follow his expressed convictions as to the duties of influential Christians in the hour of peril.

The warnings go forth, and convictions of duty and privilege fasten upon many minds; but alas! all is of no avail; they go unheeded. Great power has been, and to some extent still is, in the hands of ecclesiastics; but, in the name of Christ and His Gospel, it has been, and still is, selfishly used and abused. "Honor one of another," "chief seats in the synagogues," and "to be called Rabbi," Doctor, Reverend, etc., and seeking gain, each "from his own quarter or denomination" (John 5:44; Matt. 23: 6-12; Isa. 56:11), and "the fear of man which bringeth a snare"—these hinder some even of God's true servants from faithfulness, while apparently many of the under-shepherds never had any interest in the Lord's flock except to secure the golden fleece.

While we gladly acknowledge that many educated, cultivated, refined and pious gentlemen are, and have been, included among the clergy in all the various denominations of the nominal Church, which all through the Age has included both wheat and tares (Matt. 13:30), we are forced to admit that many who belong to the "tare" class have found their way into the pulpits as well as into the pews. Indeed the temptations to pride and vainglory, and in many cases to ease and affluence, presented to talented young men aspiring to the pulpit have been such as to guarantee that it must be so, and that to a large extent. Of all the professions, the Christian ministry has afforded the quickest and easiest route to fame, ease and general temporal prosperity, and often to wealth. The profession of law requires a lifetime of intellectual energy and business effort, and brings its weight of pressing care. The same may be said of the profession of medicine. And if men rise to wealth and distinction in these professions, it is not merely because they have quick wits and ready tongues, but because they have honestly won distinction by close and constant mental application and laborious effort. On the other hand, in the clerical profession, a refined, pleasant demeanor, moderate ability to address a public assembly twice a week on some theme taken from the Bible, together with a moderate education and good moral character, secure to any young man entering the profession the respect and reverence of his community, a comfortable salary and a quiet, undisturbed and easy life.

If he have superior talent, the people, who are admirers of oratory, soon discover it, and before long he is called to a more lucrative charge; and, almost before he knows it, he has become famous among men, who rarely stop to question whether his piety—his faith, humility and godliness—have kept pace in development with his intellectual and oratorical progress. In fact, if the latter be the case, he is less acceptable, especially to wealthy congregations, which, probably more frequently than very poor ones, are composed mostly of "tares." If his piety indeed survive the pressure of these circumstances, he will, too often for the good of his reputation, be obliged to run counter to the dispositions and prejudices of his hearers, and he will shortly find himself unpopular and undesired. These circumstances have thus brought into the pulpit a very large proportion of what the Scriptures designate "hireling shepherds."—Isa. 56:11; Ezek. 34:2-16.

Responsibility of Ministers.

The responsibility of those who have undertaken the gospel ministry in the name of Christ is very great. They stand very prominently before the people as the representatives of Christ, as special exponents of His Spirit, and expounders of His Truth. And as a class, they have had advantages above other men for coming to a knowledge of the truth, and freely declaring it. They have been relieved from the burdens of toil and care in earning a livelihood which fetter other men, and, with their temporal wants supplied, have been granted time, quiet leisure, special education and numerous helps of association, etc., for this very purpose.

Here, on the one hand, have been these great opportunities for pious zeal and devoted self-sacrifice for the cause of truth and righteousness; and, on the other, great temptations, either to indolent ease or to ambition for fame, wealth or power. Alas! the vast majority of the clergy have evidently succumbed to the temptations, rather than embraced and used the opportunities, of their positions; and, as a result, they are today "blind leaders of the blind," and together they and their flocks are fast stumbling into the ditch of skepticism. They have hidden the truth (because it is unpopular), advanced error (because it is popular), and taught for doctrine the precepts of men (because paid to do so). They have, in effect, and sometimes in so many words, said to the people, "Believe what we tell you on our authority," instead of directing them to "prove all things" by the divinely inspired words of the apostles and prophets, and "hold fast" only "that which is good." For long centuries the clergy of the Church of Rome kept the Word of God buried in dead languages, and would not permit its translation into the vernacular tongues, lest the people might search the Scriptures and thus prove the vanity of her pretensions. In the course of time a few godly reformers arose from the midst of her corruption, rescued the Bible from oblivion and brought it forth to the people; and a great Protestant movement, protesting against the false doctrines and evil practises of the Church of Rome, was the result.

But ere long Protestantism also became corrupt, and her clergy began to formulate creeds to which they have taught the people to look as the epitomized doctrines of the Bible, and of paramount importance. They have baptized and catechised them in infancy, before they had learned to think; then, as they grew to adult years, they have lulled them to sleep, and given them to understand that their safe course in religious matters is to commit all questions of doctrine to them, and to follow their instructions, intimating that they alone had the education, etc., necessary to the comprehension of divine truth, and that they, therefore, should be considered *authorities* in all such matters without further appeal to God's Word. And when any presumed to question this assumed authority and to think differently they were regarded as heretics and schismatics. The most learned and prominent among them have written massive volumes of what they term Systematic Theology, all of which, like the Talmud among the Jews, is calculated to a large extent to make void the Word of God, and to teach for doctrine the precepts of men (Matt. 15:6; Isa. 29:13); and others of the learned and prominent have accepted honorable and lucrative professorships in Theological Seminaries, established, ostensibly, to train young men for the Christian ministry, but in fact to inculcate the ideas of the so-called "Systematic Theology" of their several schools—to fetter free thought and honest reverent investigation of the sacred Scriptures with a view to simple faith in their teachings, regardless of human traditions. In this way generation after generation of the "clergy" has pressed along the beaten track of traditional error. And only occasionally has one been sufficiently awake and loyal to the truth to discover error and cry out for reform. It has been so much easier to drift with the popular current, especially when great men led the way.

Thus the power and superior advantages of the clergy as a class have been misused, although in their ranks there have been (and still are) some earnest, devout souls who verily thought they were doing God service in upholding the false systems into which they had been led, and by whose errors they also had been in a great measure blinded.

While these reflections will doubtless seem offensive to many of the clergy, especially to the proud and self-seeking, we have no fear that their candid presentation will give offense to any of the meek, who, if they recognize the truth, will be blessed by a humble confession of the same and a full determination to walk in the light of God as it shines from His Word, regardless of human traditions. We rejoice to say that thus far during the Harvest period we have come to know a few clergymen of this class, who, when the Harvest Truth dawned upon them, forsook the error and pursued and served the truth. But the majority of the clergy, alas! are not of the meek class, and again we are obliged to realize the force of the Master's words, "How hardly shall they that have riches enter into the kingdom of God!" whether those riches be of reputation, fame, learning, money, or even common ease.

The common people need not be surprised, therefore, that the clergy of Christendom, as a class, are blind to the truths now due, just as the recognized teachers and leaders in the end of the typical Jewish Age were blind and opposed to the truths due in that Harvest. Their blindness is indeed a *recompense* for their misused talents and opportunities, and therefore light and Truth cannot be expected from that quarter. In the end of the Jewish Age the religious leaders significantly suggested to the people the inquiry, "Have any of the rulers or of the Pharisees believed on Him?" (John 7:48), and in accepting their suggestion and blindly submitting to their leading, some missed their privilege, and failed to enter into the blessings of the New Dispensation. So it is with a similar class in these last days of the Gospel Dispensation: those who blindly follow the leading of the clergy will fall with them into the ditch of skepticism; and only those who faithfully walk with God, partaking of His spirit, and humbly relying upon all the testimonies of His precious Word, shall be able to discern and discard the "stubble" of error which has long been mixed with the truth, and boldly to stand fast in the faith of the gospel and in loyalty of heart to God, while the masses drift off in the popular current toward infidelity in its various forms; Evolution, Higher Criticism, Theosophy, Christian Science, Spiritism, or other theories denying the necessity and merit of the great Calvary Sacrifice. But those who successfully stand in this "evil day" (Eph. 6:13) will, in so doing, prove the metal of their Christian character; for so strong will be the current against them that only true Christian devotion to God, zeal, courage and fortitude will be able to endure to the end. These oncoming waves of infidelity will surely carry all others before them. It is written, "A thousand shall fall at thy side and ten thousand at thy right hand; but it shall not come nigh thee, because thou hast said, The Lord is my protection, and the Most High hast thou made thy refuge . . . He that dwelleth in the secret place [of consecration, communion and fellowship] of the Most High shall abide under the shadow of the Almighty. . . . He shall cover thee with His feathers, and under His wings shalt thou trust: His Truth shall be thy shield and buckler."—Psa. 91.

Duty of Christians.

It is our duty as Christians individually to prove all things we accept, and to hold fast that which is good. "To the law and to the testimony; if they speak not according to this Word, it is because there is no light in them."—Acts 17:11; 1 Thess. 5:21; Isa. 8:20.

The great nominal church has long taught for doctrines the precepts of men; and, ignoring in great measure the Word of God as the only rule of faith and godly living, it has boldly announced many conflicting and God-dishonoring doctrines, and has been unfaithful to the measure of truth retained. It has failed to cultivate and manifest the spirit of Christ, and has freely imbibed the spirit of the world. It has let down the bars of the sheepfold and called in the goats, and has even encouraged the wolves to enter and do their wicked work. It has been pleased to let the Devil sow tares amongst the wheat, and now rejoices in the fruit of his sowing, in the flourishing field of tares. Of the comparatively few heads of "wheat" that still remain there is little appreciation, and there is almost no effort to prevent their being choked by the "tares." The "wheat" has lost its value in the markets of Christendom, and the humble, faithful child of God finds himself, like his Lord, despised and rejected of men, and wounded in the house of his supposed friends. Forms of godliness take place of its power and showy rituals largely supplant heart-worship.

Long ago conflicting doctrines divided the church nominal into numerous antagonistic sects, each claiming to be the one true church which the Lord and the apostles planted, and together they have succeeded in giving to the world such a distorted misrepresentation of our Heavenly Father's character and Plan that many intelligent men turn away with disgust, and despise their Creator, and even try to disbelieve His existence.

To build up and perpetuate these erroneous doctrinal systems of what they are pleased to call "Systematic Theology," time and talent have been freely given. Their learned men have written massive volumes for other men to study instead of the Word of God; for this purpose theological seminaries have been established and generously endowed; and from these young men, instructed in their errors, have gone out to teach and to confirm the people in them. And the people, taught to regard these men as God's appointed ministers, successors of the apostles, have accepted their dictum without searching the Scriptures as did the noble Bereans in Paul's day (Acts 17:11), to see if the things taught them were so.

But now the harvest of all this sowing has come, the Day of reckoning is here, and great is the confusion and perplexity of the whole nominal church of every denomination, and particularly of the clergy, upon whom devolves the responsibility of conducting the defense in this Day of Judgment in the presence of many accusers and witnesses, and, if possible, of devising some remedy to save from complete destruction what they regard as the true Church. Yet in their present confusion, and in the desire of all the sects from reasons of policy to fellowship one another, they have each almost ceased to regard their own particular sect as the only true Church, and now speak of each other as various "branches" of the one Church, notwithstanding their contradictory creeds, which of necessity cannot all be true.

"Ism," Without the Protest.

In this critical hour it is, alas! a lamentable fact that the wholesome spirit of "The Great Reformation" is dead. Protestantism is no longer a protest against the spirit of antichrist, nor against the world, the flesh or the Devil. Its creeds, at war with the Word of God, with reason, and with each other, and inconsistent with themselves, they seek to hide from public scrutiny. Its massive theological works are but fuel for the fire of this day of Christendom's judgment. Its chief theological seminaries are hotbeds of infidelity, spreading the contagion everywhere. Its great men—its Bishops, Doctors of Divinity, Theological Professors, and its most prominent and influential clergymen in the large cities—are becoming the leaders into disguised infidelity. They seek to undermine and destroy the authority and inspiration of the sacred Scriptures, to supplant the plan of salvation therein revealed with the human theory of evolution. They seek a closer affiliation with, and imitation of, the Church of Rome, court her favor, praise her methods, conceal her crimes, and in so doing become confederate with her in spirit. They are also in close and increasing conformity to the spirit of the world in everything, imitating the vain pomp and glory of the world which they claim to have renounced. Mark the extravagant display in church architecture, decorations and furnishments, the heavy indebtedness thereby incurred, and the constant begging and scheming for money thus necessitated.

Note, too, the arrangements in connection with some churches of billiard rooms; and some ministers have even gone so far as to recommend the introduction of light wines; and private theatricals and plays are freely indulged in in some localities.

In much of this the masses of church members have become the willing tools of the clergy; and the clergy in turn have freely pandered to the tastes and preferences of worldly and influential members. The people have surrendered their right and duty of private judgment, and have ceased to search the Scriptures to prove what is truth, and to meditate upon God's law to discern what is righteousness. They are indifferent, worldly, lovers of pleasure more than lovers of God; they are blinded by the god of this world and willing to be led into any schemes which minister to worldly desires and ambitions.

We would not be understood as including all Christians as "Babylonians." Quite to the contrary. As the Lord recognizes some in Babylon as true to Him and addresses them now, saying: "Come out of her, *My people*" (Rev. 18:4), so do we; and we rejoice to believe that there are today thousands who have not bowed the knee to the Baal of our day—Mammon, Pride and Ambition. Some of these have already obediently "Come out of her," and the remainder are now being tested on this point, before the plagues are poured out upon Babylon. Those who love self, popularity, worldly prosperity, honor of men more than they love the Lord, and who reverence human theories and systems more than the Word of the Lord, will not come out until Babylon falls and they come through the "great tribulation." (Rev. 7:9, 14.) But such shall not be accounted worthy to share the Kingdom. Compare Rev. 2:26; 3:21; Matt. 10:37; Mark 8:34, 35; Luke 14:26, 27.

In reply to many inquiries, we have prepared a letter of withdrawal which such as desire are at liberty to use. If possible, it should be *read* aloud at some general congregational meeting, at which general speaking, remarks, etc., are in order—such as a prayer-meeting. After being read, it should be handed to the leader of the meeting as the representative of the congregation and officers. If by reason of sickness or from any other cause this course be not possible, we advise that a copy of the letter be sent to each member of the congregation, that there be no room for misunderstanding or misrepresentation. We will gladly supply copies of this letter, typewritten together with envelopes, and literature to accompany same—*free*, upon being advised of number necessary. Order sample.

The Bible Students Monthly

International Bible Students Association, *Publishers.*

Vol. VII. BROOKLYN, N. Y. No. 7

FACTS FOIL THE ASSASSINATION OF PASTOR RUSSELL'S CHARACTER

A post-card request brings free to any one who doubts Pastor Russell's purity of life and sincerity of purpose, a clear cut statement of the facts at issue. Address WATCH TOWER, Brooklyn, N. Y.

Those who read carefully and get the benefit of the pure spiritual atmosphere into which Pastor Russell leads them need not be told that the many vile printed and pulpit attacks are wholly false and merely the desperate efforts of opponents whose nefarious schemes to keep the people in ignorance of the truth on all subjects Pastor Russell is so fearlessly and thoroughly exposing.

It is for this reason that the millions of newspaper readers continue to enjoy Pastor Russell's pen products and are not being influenced by any of the so-called news reports with scare-headlines, some of which, if even partially true, would have sent Pastor Russell to prison long ago; but the fact is that not a soul on earth has the slightest cause for grievance against Pastor Russell, except that he is telling the common people truths the clergy wish them not to know.

CREEDS STIFLE CONSCIENCE

"I have never united myself to any church, because I have found difficulty in giving my assent, without mental reservation, to the long, complicated statements of Christian doctrine which characterize their Articles of Belief and Confessions of Faith. Whenever any church will inscribe over its altar, as its sole qualification for membership, the Savior's condensed statement of the substance of both law and gospel, 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and thy neighbor as thyself,' that church will I join with all my heart and all my soul."—"Abraham Lincoln's Confession of Faith."

WORRY WILL SURELY KILL

Worry injures beyond repair certain cells of the brain, and the brain being the nutritive center of the body, the other organs become gradually injured, and when some diseases of these organs or a combination of them arise death finally ensues.

Thus worry kills. Insidiously, like many other diseases, it creeps upon the brain in the form of a single, constant, never-lost idea, and, as a dropping of water over a period of years will wear a groove in the stone, so does worry gradually, imperceptibly and no less surely destroy the brain cells that lead all the rest, which are, so to speak, the commanding officers of mental power, health and motion.

Worry, to make the theory still stronger, is an irritant at certain points which produces little harm if it comes at intervals or irregularly. Occasional worriment the brain can cope with, but the iteration and the reiteration of one idea of a disquieting sort the cells of the brain are not proof against.

It is as if the skull were laid bare and the surface of the brain struck lightly with a hammer every few seconds with mechanical precision, with never a sign of a stop or the failure of a stroke. Just in this way does the annoying idea, the maddening thought that will not be done away with, strike or fall upon certain nerve cells, never ceasing, diminishing the vitality of the delicate organisms that are so minute that they can be seen only under the microscope.—"Journal of Physiological Therapeutics."

"WHERE ARE THE DEAD?"

This article was published in a recent issue of THE BIBLE STUDENTS MONTHLY, Vol. 5, No. 3. The interest aroused and the great demand for copies of it have been remarkable. A sample copy will be mailed to any one free upon receipt of post-card request.

A GREAT PROPHECY NEARING FULFILMENT

"Although the fig tree shall not blossom, neither shall fruit be in the vine; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet will I rejoice in the Lord, I will joy in the God of my salvation."—Habakkuk 3:17, 18.

Habakkuk's entire prayer, recorded in this chapter of his prophecy, is so symbolical that it would be scarcely in keeping with it for us to give the words of our text the plain, simple interpretation that we would be otherwise inclined to give. This simple interpretation would be that although the conditions were such that famine stalked everywhere, and there was nothing of earthly hope, nevertheless God's people at any time and in any place would rejoice in God and give Him the glory.

It would seem very strange, however, if the Prophet should wind up the whole chapter, so highly symbolical, with anything so plain and literal as we have suggested. With so much imagery in his mind, it would seem but reasonable that the words should be interpreted in keeping with their context, and that we should regard it as the Prophet's expression of some deep truths. Much of the language of the Bible is figurative; and in our common conversation we also use many figures. For instance, in the Scriptures a vine is a figure used for the Church. As our Lord said, "I am the Vine; ye are the branches."—John 15:5.

The flock of God—the sheep—are common figurative expressions for the same class. Our Lord speaks of the Little Flock. We are His sheep. The Jews were also referred to as God's sheep, by the Psalmist David, in Psalm 74:1; 79:13, etc.

So with the word olive. The olive tree is mentioned by St. Paul in referring to the special people of God, His peculiar people—those in relationship with Him. He speaks of the natural olive tree—shows that the Promise applied originally to the Jewish nation: "In thee [Abraham] and in thy Seed shall all the families of the earth be blessed." He says that because of unbelief the natural branches were broken off. Thus we locate the vine and the olive both as representing the Church of Christ, from different points of view.

When the Little Flock shall have passed beyond the veil, there will still be the Great Company of the Lord's people left here. Many of these will apparently continue in Babylon until the Time of Trouble shall cause Babylon to fall. And by the fall of Babylon these will be set free. Before all this is made plain to them, they may use the language of our text, and later come to see clearly. In the 19th of Revelation this company are spoken of as rejoicing in the fall of Babylon and saying, "Let us be glad and rejoice, and give honor to Him; for the Marriage of the Lamb is come, and His Wife hath made Herself ready." (Vs. 7.) All things had seemed to them to be failures; and now they see that God's Plan has not failed, but has been fulfilled.

Earthly Governments a Failure.

The Church has not yet blessed the world. The fruit of the Vine will feed the world in the coming Age. Neither the olive nor the vine will give life to the world at the present time. This will come in the New Dispensation, during the Messianic reign.

The Lord has used the word *field* to represent the world: "The field is the world." The world have been hoping to better their affairs. They have been hoping to manage matters successfully. And so the various universal empires have sprung up. First the Babylonians tried to give the world a better government, but their efforts were of no avail. Then the Medes and Persians tried, and also failed. Next the Greeks and later the Romans took the reigns of universal government, and likewise failed. Finally Papacy came forward, claiming to be the Kingdom of Christ that would rule the world. She failed. Of late years Socialism has come to the front, saying that it can better the world, but the prospects for social improvement are no better.

"No Herd in the Stalls."

The expression, "herd in the stalls," seems a little obscure. The Scriptures liken our Lord Jesus to a bullock—and in the coming Age mankind, on reaching perfection, will be symbolically represented by a bullock. The suggestion of the Prophet David is that mankind then shall offer *bullocks* on God's altar. (Psa. 51:19.) This cannot refer to the Church in the present time; for in the Atonement Day *type* the Church is represented by a *goat*, and our Lord—a perfect Man when His sacrifice was made—is represented by a bullock. But in the end of the next Age, when the world shall be *perfected*, they shall offer *bullocks* on the altar. This represents how mankind will make a full consecration of themselves, their *perfect powers*.

We know nothing better in the application of the bullock than that suggested by the Psalmist. At the close of this Gospel Age, when all the Church shall have passed beyond the veil, there will be no perfect men. In other words, there will be a point of time when the Church will be glorified and when the Ancient Worthies will not yet have appeared. The people will stand amazed, not seeing any way out of their troubles. Only those who have the light of the Lord's Word will be able to appreciate the condition at all.

Those who will then understand—the Great Company—will rejoice in the Lord. They will be able to trust in God, even though conditions in the world are distressing, and the Ancient Worthies not yet here to take hold of matters. They will see that the conditions are really leading up to the great blessing—that the great Time of Trouble is the necessary preparation for blessing. And they will say, Let us rejoice and give glory to the Lord, for the Bride hath made herself ready! We see in this glorification of the Church the beginning of the great blessing. Soon we may expect to see the Ancient Worthies here. Then will come the fulfilment of all God's gracious promises. So we will not lose heart, but will trust in the Lord.

Our Lord Jesus spoke of the Great Company—the foolish virgin class—in His Sermon on the Mount. (Matt. 7:21-23.) After the last member of the Little Flock has gone beyond the veil, the Great Company will be thoroughly awakened and will say, "Lord, Lord, may we not come in? We are ready now, dear Lord; we see where we have made our mistake. We see matters differently; we realize what privileges and opportunities for sacrifice we once enjoyed, but missed. May we not enter even now?" But the Lord will answer, "Depart from Me. I do not recognize you." This word *depart* does not mean that they will depart into eternal torment, as we once thought. The Lord does not say, "Depart, ye cursed," for *cursed* means to be set apart for punishment. He merely says, "Depart from Me."

The Kingdom of Heaven is elsewhere (Matt. 25:1-12) likened unto ten virgins who took their lamps and went forth to meet the Bridegroom. Five of them were wise and took oil in their vessels with their lamps; but five were foolish virgins and took no oil with them. When the Bridegroom came, the foolish virgins said to the wise ones, "Give us of your oil; for our lamps are gone out." But they could not do so, they had enough only for their own lamps. After the wise virgins had entered with the Bridegroom, the door was shut. Then came the other virgins saying, "Lord, Lord, open unto us!" But he answered, "Verily I say unto you, I know you not."

These words of our Lord, "I know you not," do not mean that these were not virgins. What do they mean? He means that, having recognized His Bride, He does not know any other woman. These were desiring to be recognized as a part of the Bride. And the Lord says, I do not recognize you. My Bride is complete. So the foolish virgin class are rejected from a place in the Bride class, but they are received as associates and assistants. Their rejection will give them cause for grief. Realizing that the *door of opportunity* is closed to them, they will cry, Oh, we have lost the great prize! They may become despondent. We do not know.

Sorrow Turned Into Joy.

But this Great Company are afterward pictured as saying, Let us be glad! Let us rejoice! Let us glorify God, because the Bride has been taken! Should any one say to them, But *you* are not of the Bride class, their reply might be: Nevertheless, the blessings are coming to all—*even* to us! The Bride class are the First-fruits of God's people. It is our own fault that we failed to get into the Bride class. If we had seen a while ago as we now see, we would have striven harder and we should not have failed. We would not have listened to what Babylon had to say. We would have "run with patience the race set before us." We were stupefied by the "doctrines of demons." (1 Timothy 4:1.) We are glad that we are now awakened. We rejoice that God's Plan is being so gloriously outworked. Our lamps are burning now. We are blessed as never before. Let us be glad and rejoice in that the Bride is glorified.

"Cut Off from the Fold."

"The flock shall be cut off from the fold." As applied to the elect Church, this is viewed from the earthly standpoint. There is an earthly fold and a Heavenly fold. We are now in the fold on earth. We must die in order to enter into the glory that is promised us—to enter into the Heavenly fold.

Our Lord Jesus was cut off from the earthly fold when He died. And as with our Lord, so with us. We must be cut off from the fold here before we can enter into the fold above. It may appear to the Great Company for a time as though all things are *failing*, and not *coming to pass;* but from God's standpoint the fig tree will be budding and the *olive* will be bringing forth her fruit. There will be no miscarriage of God's purposes. The Church will reach her full glorification, and then the vine will bear glorious, ripe fruitage for all mankind.

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W. F. HUDGINGS, Editor.
13, 15, 17 HICKS ST., BROOKLYN, N. Y.
Monthly—12 cts. a year. Single copies, 1c.
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DO YOU KNOW?

DO YOU KNOW that the Lord more than two thousand years ago gave through the Prophet Daniel, a clear description of the times in which we are now living?

DO YOU KNOW that the Bible, in referring to this present time as "the time of the end," does not signify the destruction of the earth, but the end of the present dispensation, after which a new age will be introduced—the Millennium? "The earth abideth forever." —Eccl. 1:4.

DO YOU KNOW that the Millennial age was specially preached about by the Apostles as "The Day of Christ," "The Kingdom of God," etc.?—and that it was the earnest faith of the early Church?—Phil. 1:6; Mark 1:14.

DO YOU KNOW of the Apostle Peter's reference to it, in Acts 3:19-21, where he calls it "*the times of restitution* of all things which God hath spoken by the mouth of all the holy prophets"?

DO YOU KNOW that St. Peter there declares that these times of blessing will not precede, but will *follow*, the Second Coming of our Lord Jesus?

DO YOU KNOW that the prophecies and signs which now herald the second advent of Christ are much more distinct than were those signs and prophecies which marked His first advent?

DO YOU KNOW that the *object* of the Second Coming of Christ, as well as its *manner*, is generally misunderstood? that His coming, according to the Scriptures, means the blessing of all the families of the earth?

DO YOU KNOW that the Church which God is electing or selecting during this Gospel age is promised a spiritual or heavenly reward?—to be "made partakers of the divine nature" (2 Pet. 1:4), and to share with Christ the work of blessing the world during the Millennium, but that the Lord's provision for those who accept His grace during the Millennial age is a restitution or restoration of the perfections of human nature (lost by sin) in Paradise restored —the new earth?—Acts 3:19-21; Rev. 21:1-4.

DO YOU KNOW that the large majority of humanity have never had any trial, because they died in total ignorance of the only name given whereby they can be saved?

DO YOU KNOW that some living in civilized lands have never had a *full* knowledge of the gospel with a *full* opportunity to show whether they would choose righteousness or sin; because they have had comparatively little knowledge of righteousness, by either experience or observation, and great experience only with sin, within and without?

DO YOU KNOW that the Millennial age is for the very purpose of causing the *knowledge* of the Lord to fill the whole earth as the waters cover the sea, and to open the eyes of men's understanding and to unstop their ears that they may hear God's message of mercy, and see "the true light which lighteth *every man that cometh into the world*"? —Isa. 11:9; 35:5; John 1:9.

DO YOU KNOW that many of the most prominent ministers of the various denominations are preaching on every other subject than the gospel, while some of them are denying the fall, the redemption and a coming restitution, so clearly taught in the Bible, and teaching, instead, Evolution—yea, and even denying the inspiration of the Bible?

DO YOU KNOW that we can supply you helpful literature on all these subjects which will in every case cite you, not to the creeds and opinions of fallible men, however good, but to the words of our Lord, the apostles and prophets?—"That your faith should not stand in the wisdom of men, but in the power of God."—1 Cor. 2:5, 9-14.

DO YOU KNOW that Pastor Russell's "STUDIES IN THE SCRIPTURES" treat every phase of Christian doctrine and practise, and that they are supplied by our ASSOCIATION at cost price, or loaned to those too poor to buy? These books have reclaimed more skeptics and established more Christians than any other works in the world. They are indeed "Bible Keys" and "Helping Hands for Bible Students."

THE FIRST RESURRECTION

"But the rest of the Dead lived not again until the thousand years were finished."—REV. 20:5.

THE resurrection of the dead seems to be the most difficult thing in the Bible for the worldly-minded to grasp by faith. This must be because the human mind instinctively realizes the majesty of the Power and Wisdom necessary to the reproduction of the same individuality which lived and thought centuries ago, before passing into the silence of the tomb. The Bible makes no denial of the stupendousness of the resurrection miracle—so far beyond the wildest flights of human imagination; it confesses this and calls upon us to exercise faith in the great Creator, the Omnipotent One, whose greatness we can but feebly sense and surely cannot comprehend.

Hence, the doctrine of the resurrection of the dead, from its first announcement in the Scriptures, has called for the strongest faith on the part of believers and has excited the general resentment of unbelievers, who seem to find it easier to believe anything else respecting the dead. Undoubtedly this is the reason why so many who give evidence of general intelligence accept the absurd theory that when a dog dies he is dead, but when a man dies he is more alive than ever.

These properly claim to hope for everlasting life, but not having faith enough to believe in the Divine power to perform the resurrection of the dead, they are driven to the theory of Plato. Indeed, who has not heard Plato quoted by ministers and other learned men when discussing the future life? They do not quote Jesus and the Apostles, because the explanations of Jesus and the Apostles are all to the contrary, proving that the dead are *dead*, and that the only hope of a future existence is by a resurrection.

Jesus' Answer to the Sadducees.

Note the answer of Jesus to the Sadducees of His day, who, we are told, specially denied the resurrection of the dead. Jesus answered, "That the dead are [to be] raised was shown to Moses at the burning bush," when God's message was, "I am the God of thy fathers, the God of Abraham and the God of Isaac and the God of Jacob." (Mark 12:26; Acts 7:32.) Jesus commented that God would not declare Himself to be their God if they were dead in the absolute sense that brutes die. Jesus' argument was that the fact that God still recognized them as persons while dead implied that their souls merely slept and will be granted a resurrection of the dead, in God's due time and in better bodies—under more favorable conditions than those under which they died.

We remember that St. Paul's letters and sermons abound in references to the dead. We call to mind his great resurrection chapter (1 Corinthians 15), in which he declares that "As all die in Adam, so all shall be made alive in Christ—every man in his own order." (Verses 22, 23.) He does not say that every man *is alive*, but that they shall be made alive in the resurrection. The intermediate state he declares is a sleep, from which, by Divine arrangement through Jesus, they will all be awakened in the resurrection morning, at and after the Second Coming of Christ.

We remind you afresh of his positive statement that if there be no resurrection of the dead, then all whom we have supposed have fallen asleep have perished. (Verses 16-18.) But that God is able to raise all the dead he declares is demonstrated by the fact that He raised up Jesus from the dead on the third day; and likewise on the Third Day of a larger scale—the third thousand-year day from the time Jesus was raised—God will raise up all those who have died because of Adam's sin.

That Third Great Day, the Millennium, will be the Great Seventh Day, or Sabbath. So to speak, our Lord gave Himself a Ransom-price in the Fifth Day, from which the Seventh would be the Third Day, the day of the world's resurrection—"the last Day"—the end of the present Week of 1,000-year days in which sin and death have reigned, ushering in the glorious Epoch when God's will shall be done on earth as it is done in Heaven.

The Chief Resurrection.

The tenor of all the Scriptures is that the Church alone will participate in the First or Chief Resurrection—the world in general will have no share in it. Hearken to Jesus' words on this subject, and note their explicitness of statement to the effect that all who participate in this First Resurrection will be the elect overcomers of this Age, and they will be the Royal Priests, or Priestly Kings, of the next Age, in which the world will be dealt with and, so far as willing, uplifted from sin and death. He says, "Blessed and holy are all they that have part in the First Resurrection; on such the Second Death hath no power; they shall be priests unto God, and unto Christ, and shall reign with Him a thousand years."—Revelation 20:6.

The word in this text rendered *first* signifies *chief, foremost, superior.* It will indeed be first in order of time, too; but the particular thought is that it is superior. Its superiority rests in the fact that all who share in its blessings will not only attain life, full, perfect and everlasting, but additionally they will receive life on the highest plane, being made partakers of the Divine nature, by the "change" which this resurrection will bring to them.—2 Peter 1:4.

The sharers of this resurrection will not only receive everlasting life, but more; they will thereby be made deathproof—immortal in the Bible sense, in which it is declared that God alone hath immortality. God has also given immortality to our Redeemer in His resurrection, and has promised the same to the elect Church, the Bride, the Lamb's Wife, in this First Resurrection. Aside from these, so far as the Bible teaches, immortality goes to no other creatures in the Universe.

Even angels, both the holy and the fallen, possess only the ordinary immortality known as everlasting life—an immortality or deathlessness dependent upon the Divine pleasure and supported by necessary elements of Divine provision. The Church, on the contrary, sharing in this Chief Resurrection, will possess inherency of life, the same kind of immortality possessed by Jehovah Himself.

From the context it will be seen that none will participate in this Chief Resurrection except such as shall successfully pass their trial and be accounted worthy of joint-heirship with Messiah in His glorious Kingdom, for it is distinctly stated that they are to "reign with Him a thousand years."

Sharing "His Resurrection."

From what we have seen it must be evident to all of us that to gain a share in this Chief Resurrection is to gain the great Prize held out before us in the Gospel Age—the Prize which our Lord referred to as the "Pearl of great price," for which a man would be well justified in selling all that he has that he might purchase it.

St. Paul declares that because of His obedience in carrying out the Divine Program as our Redeemer—even unto death—"Therefore, God hath highly exalted Him, and hath given Him a name [honor, station] above every name [except His own—He is excepted], that at the name of Jesus every knee should bow, those in Heaven and those on the earth." (Philippians 2:9, 10.) To this end we must all be changed from earthly to heavenly nature, because "Flesh and blood cannot inherit the Kingdom."

It seems a long time indeed between our Lord's resurrection and the resurrection of His Mystical Body, the Church class (Col. 1:18, 24), but the period is long only from our limited human standpoint—not long from the Divine standpoint, in which a thousand years are as one day. (2 Peter 3:8.) He who brought again from the dead our Lord Jesus, that Great Shepherd of the sheep, will bring us also [from the dead] by Him," and with Him, as members of His Body.

It is to this that St. Paul refers saying, I count all [earthly] things but loss, * * * that I may win Christ [win a membership in His glorified Body —in the Kingdom class], * * * that I might know Him and the power of *His resurrection* [that I might experience that great power of God which in the Redeemer's case lifted Him not only out of death, but to the very highest plane of existence, the Divine nature, with its glory, honor and immortality], * * * being made conformable unto His death, that I might share also in His resurrection."—Philippians 3:7-11.

Oh, the Apostle gives us the key to his hopes; he did not hope that the Heavenly Father, who had required of Jesus a manifestation of His loyalty unto death before He would crown Him with immortality at His own right hand—he did not expect that this same God would give him a share in that great glory and honor, except as he should have the mind of Christ and should demonstrate similarly his loyalty to the extent of his ability in being conformed to Christ's death.

There is a lesson here for us. It is in vain that we shall hope to share the Master's glory if we fail to share His loyalty, His ignominy—to be dead with Him to the world, its praises, its ambitions, its rewards. "If we suffer with Him, we shall also reign with Him." And the only way to enter into that reign of glory will be through the power of "His Resurrection"—the Chief Resurrection.

"But the Rest of the Dead."

The statement of our text that the rest of the dead will not live until the thousand years of Christ's reign are finished has proven a stumbling block to many who have studied superficially. Let us not forget that the Spirit does not reveal the deep things of God, except to those who search for Truth "as men search for silver"—patiently, persistently, delving deeply.

It is very easy for all to grasp the thought that Messiah's Kingdom is to last a thousand years, and that all who shall be alive at that time, all who shall be born during that period, will participate in the wonderful blessings and privileges which it will bring to the human family. They are ready, too, to admit the reasonableness of giving an equal opportunity to those of our race who have gone down into death with either no knowledge of Christ, as was the case for four thousand years, or with the too limited knowledge to benefit them, as has been the case during the past two thousand years, and today only this text respecting the "rest of the dead" stands in their way.

Of course, it is not necessary for us to set this Scripture aside, even though all Bible scholars know, or should know, that this portion of Revelation 20:4, 5, which relates to "the rest of the dead which live not again until the thousand years are finished," is spurious—that it is not found in any of the old Greek manuscripts. It is supposed that it got into the text, not through any desire to corrupt the same and falsify the record, but that in the days when the manuscripts were copied by pen, some copyist made this memorandum on the margin of his manuscript as a helpful thought, and that other copyists, using his manuscript, supposed it to be a part of the original and incorporated it in the text.

However, the additional words are in no sense in conflict with the facts, which are these: Adam, created in his Maker's likeness, perfect, was alive in the sense that he enjoyed perfection of life and that he had a right to a life everlasting, except as he should forfeit the same by disobedience. The moment he disobeyed God's command he came under the sentence for sin, namely, death. From that moment onward he was judicially dead, even though the dying process lasted for more than nine hundred years.

Fallen Humanity Legally Dead.

Similarly, all of his posterity, from the Divine standpoint, are dead, "children of wrath." Jesus carried out this same thought in His teaching, saying, "Let the dead bury their dead." Only those who have accepted Him as their Life-giver are even reckonedly considered alive, from the Divine standpoint.

And so, throughout the thousand years of Messiah's reign, "All in their graves shall come forth," "every man in his own order"; but they will still be, from the Divine standpoint, judicially dead—without the right to everlasting life. The work of the Lord Jesus, as the Great Prophet, Priest, King and Judge, and the Church with Him, will be the instruction and assistance of these for their gradual uplifting out of sin and weakness and imperfection—toward perfection—toward acceptance with God—toward everlasting life. Such as reject the assistance offered will die the Second Death. Such as avail themselves of the blessed privileges of that time will attain human perfection. But still they will not have everlasting life accorded to them. They will merely be in a good, suitable and ready condition for God to grant them everlasting life, if they shall stand His tests.

The tests for eternal life will come at the close of the Messianic reign—when the great Mediator between God and men, having accomplished His work of restitution of the race, shall deliver over everything into the hands of the Father —the hands of Justice. Everlasting life will not be given as a matter of mercy, but as a matter of justice—to those who will demonstrate their loyalty and worthiness of everlasting life. The mercy of God will be exercised in the bringing of them to this condition, where perfection in word, deed and thought will be possible.

The great temptation which will then come to all the world, through the loosing of Satan—the temporary permission of evil in the world—will demonstrate which of these resurrected from the dead God can approve and consistently grant the great gift of eternal life. All those who fail in their trial will be destroyed with Satan in the Second Death, while all who prove their loyalty will be acknowledged worthy of everlasting life.

Thus the rest of the dead, aside from those now on trial, the Church class, will not live in the full sense of Divine recognition as worthy of everlasting life until the thousand years of Messiah's reign shall have ended.

What say the Scriptures about

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CONSUMPTION AND THE GOOD TIDINGS

"I will even appoint over you terror, consumption, and the burning plague, that which consumeth [before] the eyes, and causeth sorrow of heart."
—*Leviticus* 26:16.

THIS topic is chosen in harmony with the general movement against consumption, the white plague, which is annually sweeping more millions to the grave than have all the wars of all the world—the present great war possibly excepted.

True, our Divine commission is to preach the Gospel. Nevertheless, since the Gospel is the Good Message of the Divinely arranged recovery from sin and death, we consider it eminently proper to call attention to the ravages of the white plague as a part of the penalty of sin. We would not in this be understood as meaning that all consumptives are especially sinners. Some of the most saintly of God's people have died of consumption and other ailments. The Redeemer is credited with having died of a ruptured heart, a disease not unknown to medical practitioners.

It is quite apparent that much confusion prevails amongst Christian people respecting sickness and health. It seems only logical for us to reason that God wishes His creatures to be healthy and happy always, especially such as seek to live in harmony with Him. True, we have received the Bible instruction that sickness is a part of death; that death is the Divine curse, or sentence, or penalty, for sin; that sin entered the world through the disobedience of our first parents; and that all mankind therefore are under the curse, or sentence of death, of which sickness is merely a forerunner—the dying process.

Still it seems natural for us to think that after we turn from sin and consecrate our lives to God, He would relieve us of the penalties of sin and restore us fully to His original favor—to human perfection and to everlasting life and to happy conditions. When we find that some of the best of God's people, including the Savior, the Apostles and the Prophets, have suffered, even unto death, and that none are immune from this penalty, a perplexity takes possession of our minds which only the Bible sets straight.

The Old Covenant and the New.

God first announced to Abraham His ultimate purpose of blessing the world—releasing them from the curse of sin and death. He did not explain how this would be done, except that it would be accomplished by Abraham's posterity, or Seed. Four hundred and thirty years later God proposed to the Israelites that if they wished to inherit the Promise made to Abraham, the door was open for them. God entered into a Covenant with them at Mount Sinai, through Moses, the mediator. In that Covenant God agreed to certain things, and Israel to other certain things. Israel agreed to keep the Divine Law perfectly; and God agreed that if they would do so, He would bless them with everlasting life, and open the way by which they might be the saviors of the world, to help all out from under the curse and back to the favor of God.

But Israel failed to keep the Divine requirements perfectly, as God foreknew they would. Hence they never gained everlasting life for themselves, but died like other men. Hence, also, they were not able to be the world's uplifters from sin and death. Later, God explained to them that a greater than Moses would come; namely, Messiah, who would so help, strengthen and uplift from sin and death a select Seed of Abraham that such, with Him, would be qualified to constitute the Kingdom of God—the ruling power which God would use in putting down sin and Satan, ignorance and wrong, and in lifting up mankind under the Law Covenant renewed.

Our text is a part of God's message to Israel, in which He assured them that if they would keep the Law they should have all the blessings of His favor in their earthly lives; but if they were disobedient, various sicknesses would come upon them as chastisements. As for the other nations of the world, they were not in covenant relationship with God, and were subject to the mutations of their dying condition.

Only with the Israelites was consumption specially stated to be the penalty for sin, and only the Israelites were promised immunity from these sicknesses on condition that they would live in obedience to the Divine Law. God never had any such arrangement with any other people. They are all sinners, all under sentence of death, all dying, justly, regardless of whether it be a more gradual wearing out, or instantaneous death—whether it be by hunger, accident, white plague, black plague, or other ailment.

But should not the followers of Christ expect exemption? some inquire. We answer, No! Quite to the contrary, these enter into a special Covenant of Sacrifice—surrendering or resigning all their claim to an earthly life, earthly hopes, earthly joys, in exchange for the Heavenly ones which God has promised to all the followers of Jesus. Only those who suffer with Him will reign with Him. Only those who die with Him to the earthly nature, etc., will live with Him on the Heavenly plane, and be kings and priests and joint-heirs with Christ in the Heavenly Kingdom which is to bless the world and restore it to human perfection.

Few seem to have noticed that Jesus healed neither Himself nor any of the Apostles. The miracles of healing were performed on outsiders, with a view to evidencing the Redeemer's teachings; and even these attesting miracles, as St. Paul pointed out, ceased after they had accomplished their work—after the Church had been established. But, we are asked, did not Jesus say in Mark 16:17, 18 that the healing power would be an evidence of discipleship throughout this Age? No, we answer. All scholars now agree that no part of the 16th chapter of Mark after the 8th verse was written by St. Mark. That the portion from the 9th verse to the end of the chapter was added long centuries after St. Mark was dead is clearly evidenced by the fact that those verses do not occur in any manuscript of earlier date than the fifth century.

The rewards of this Age, offered to the Church, are Heavenly, spiritual, to be attained fully in the resurrection change of the Church. Nevertheless, the faithful followers of Jesus enjoy certain special blessings of mind and body in their present life—such as "the peace of God, which passeth all understanding," a rest from the worrying cares common to the remainder of the world. These, indeed, bring often a measure of health to persons previously annoyed by every trying difficulty of life, but now enabled, through faith in Christ and acceptance of the Divine promises through the Holy Spirit, to take no anxious care in respect to the future, knowing that their Father careth for them and has promised that all things shall work together for their good, whether it be sickness or poverty, or what not.

The Gospel Respecting the Plague.

The Gospel has a special Message to every one smitten with the white plague or the black plague, or any other of the hundreds of forms of death. That Message is that the present life is but transitory, a vestibule to a more glorious life, an anteroom of instruction, preparatory to entering the life which God has provided for all of our race who are willing to accept it on His terms through the merit of Christ's sacrifice.

The broad Message of the Gospel, while it has only one offer in the present time, assures us of a future opportunity for all. Those who now accept the grace of God have the great privilege of becoming members of the Church in Glory. Others have the assurance that there will be a resurrection, not only of the just, but also of the unjust; and that this signifies an opportunity of rising up out of sin and death conditions to human perfection. But even to attain that blessing would mean to attain an earthly instead of a Heavenly inheritance.

Moreover, that blessed opportunity of attaining eternal life and earthly perfection will not mean an escape from the penalty of wilful sins of the present life. It is a part of the Divine Law that whoever sins shall suffer; and that "whatsoever a man soweth, that shall he also reap." But those who have known the Master's will, and failed to do it, will receive more and severer "stripes," heavier punishment, than others who have not known His will, and have done equally evil things—the heathen, for instance.—Luke 12:47, 48.

The Morning Is Dawning.

The light of the Millennial Morning, gradually breaking through the darkness, ignorance and superstition of the past, is showing us more particularly what disease is and how it should be combated. And although we cannot hope to accomplish great results, it is our duty to do our best in opposing the reign of Sin and Death—to do all in our power to stamp them out. All the diseases of our bodies are aggravated by sin and more or less relieved by proper living, proper thinking, and a mind and heart resting in faith upon the Redeemer, and His glorious provision for our future.

We are learning, too, that as the sunlight of Truth is good for our minds and morals, so the natural sunlight is good for our bodies. It is an important factor in the healing of all diseases. As the Word of God is the pure Food which builds us up spiritually and makes us strong in the Lord, so pure foods, nourishing foods, are necessary for our physical bodies—the more so if they are afflicted with the white plague—consumption. In a word, cleanliness, pure air and pure, nourishing food, are the most prominent factors for the relief of sufferers from this plague. These may be supplemented by a tablespoonful of pure glycerine, three times a day, and by a biochemical salt, calcaria phos.

All should know that this dreadful disease, which literally burns up the vitality of the patient, is highly contagious through the excrement. All discharges contain the elements of disease liable to spread the contagion. Discharges from the head should preferably be on paper, which should be burned in the fire before becoming dry. When dry, the dust carries the infection to whoever may breathe it.

This also reminds us that sin is like disease. It is contagious. Every sinner, therefore, who realizes his condition, will strive against contaminating others. Indeed, who does not know that the impression made by words may do far more harm in the hearts and minds of others than all the fleshly diseases we could imagine? Oh, how careful we should be that evil coming into our minds should be put away, that we do not spread the contagion of moral sin, even as we should be careful to avoid spreading the contagious physical ailments; and thus will our influence for evil be minimized!

Leprosy Also Typed Sin.

Under the Mosaic Law, leprosy seems to be indicated as a special type of sin. When Pastor Russell was in India he was invited to the Leper Hospital to address the poor inmates. He tried to tell them of the love of God and the glorious provision made for all mankind through the death of Jesus, not only for the healing of leprosy and all diseases, but for the healing and overthrow of sin; and that all this is near at hand, to be brought to mankind by Messiah's Kingdom. But alas, poor creatures! He could see that although they understood the words of the interpreter they had no hearing ears or seeing eyes of the heart.

The Apostle's words came to mind: "The god of this world hath blinded the minds of them that believe not." Oh, yes, he said, it is only he that hath an ear that can hear; only he that hath an eye that can see! Where Satan's work has been so fully accomplished, and men are blinded by ignorance and superstition, the Gospel Message can do nothing. We must wait for the Kingdom power. We wait in full assurance of faith, knowing that He who hath given His Son gave Him not in vain, noting also that the Son, "who gave His life a Ransom for all, to be testified in due time," will yet "see of the travail of His soul and be satisfied."—1 Timothy 2:6; Isaiah 53:11.

Oh, what a blessing is knowledge in association with faith in God! How differently we can look upon all the dreadful evils which afflict the world, mentally, morally, physically, than before our eyes were opened! What manner of persons ought we to be in "showing forth the praises of Him who hath called us out of darkness into His marvelous light!" How generous and sympathetic we should be to all who are in any trouble, physical or moral or mental! We should be like unto our Father in Heaven, who is kind to the unthankful, and sends His sunshine and rain upon the evil and the good. How we should prepare ourselves at any and every cost that we may be accounted worthy of a share with our Redeemer in His excellent glory!—Romans 8:17, 18.

Cancer Also Represents Sin.

Another dreadful disease, often considered incurable and therefore like sin, is cancer. Consumption (tuberculosis) is a disease of the blood, which afflicts more or less every part of the body. Cancer, on the contrary, appears to be a fungus growth which feeds upon the human tissue, and propagates itself at the expense of those parts of the body which it attacks. This more particularly corresponds to the vices which attach themselves to humanity, and are destructive to our usefulness in respect to those parts of our character which are especially afflicted.

Only a most radical treatment seems to affect the cancer. Ordinarily, it is claimed, only the surgeon's knife, pursuing every root and branch of the cancer, will arrest its growth. And often this is ineffectual. So in the treatment of vice: If we find that it has attached itself to us personally, or to our city or village, drastic measures are the only ones which will give relief.

In the interest of many who are suffering from cancer, let us here mention that quite recently we came into possession of a cancer cure. It can be used only for cancers upon the surface of the body, and not for those which fasten themselves upon the internal organs. It is highly recommended by many who have used it. We are informed that the recipe was sold on one occasion to a physician for a thousand dollars, after he had seen the good results. We are informed that he has erected a sanatorium for the treatment of cancer and is meeting with success.

The death of the doctor who discovered the remedy brought it into the hands of a relative. That relative gave it freely to us, and we are offering it free to all who desire it. We would publish the recipe, but experience teaches us that more will likely be benefited by it if obliged to write for it. Any reader of this is welcome to the recipe, and he can purchase the ingredients of his own druggist for a dime. Address THE BIBLE STUDENTS MONTHLY, 13-17 Hicks street, Brooklyn, N. Y.

While urging all to help themselves and each other in the fight against the ailments of the flesh, the dying conditions of the present time, we still more particularly urge that we all fight sin and assist one another in finding the remedy which God has provided in Christ. "The blood of Jesus Christ His Son cleanseth us from sin."

THIS IS NOT AN ADVERTISEMENT, BUT AN EDITORIAL

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"God's purpose in permitting evil was to make manifest the perfection, majesty and righteousness of His moral law. . . Again, God designed to permit evil, because, having the remedy already provided for man's release, He saw the result would be to lead him through experience to a full appreciation of the exceeding sinfulness of sin and to the matchless brilliancy of virtue in contrast with it—thus teaching him to love his Creator, the source and fountain of all goodness, and to shun forever that which brought so much woe and misery to the human family."

"Right and wrong, *as principles*, have always existed and must exist; though the right principle *only* will forever continue to be active. When the activity of the evil principle has accomplished its purpose it shall forever cease, and all who continue to submit to its control shall forever cease to exist. Right- oing and right-doers *only* shall continue forever."—1 Cor. 15: 25, 26; Heb. 2: 14.

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FATAL AMBITION— NOBLE AMBITION

"Who, being in the form of God, did not meditate a usurpation to be on an equality with God, but [contrariwise] made Himself of no reputation, and took upon Him the form of a servant."—PHILIPPIANS 2:6, 7. (Preferred translation.)

WHOEVER has no ambition has not properly begun to live. Ambition implies appreciation of the value of life—a weighing of prospects and possibilities—a decision, and a fixed determination of will. Parents and teachers should aim to lift before the mental vision of the young, noble ideals, and to assist them in determining what they would copy and which goal they will bend life's energies to reach. To such parents and teachers many of those successful in life refer in terms of endearment, declaring how much they owe to the encouragement of ideals and ambitions to which these assisted them.

Many Woe-Begone Faces.

As we learn to read character and to observe people, we perceive that many are wholly without ambition; or that their ambitions are so low and trivial as not to be of real benefit. In a crowd of a thousand people, less than a hundred will show by their faces and their energy that they have an ideal, an ambition, and are pursuing it. In other words, nine-tenths of our poor, fallen race lack the very mainspring of life.

This lack of proper ambition not only makes life a drudgery instead of a pleasure, but it is a menace to our social fabric. According to the Bible, it is this nine-tenths of the human family, without lawful ambitions, that will be anarchists, striving to pull down the structure of civilization in a kind of blind fury—the awakening of an ambition which knowing not how to vent itself, will bring trouble upon all.

It is the ambitious tenth of humanity that causes the wheels of progress to turn. Their ambitions are keeping their own minds actively occupied and are giving employment to the remainder of men. The ambitious mechanic hopes to become an inventor and to rise in the social scale. The ambitious clerk strives for success, hoping to become a successful merchant. The successful merchants, princes and captains of industry take pride in building up vast enterprises in the erection of monumental edifices, in the construction of great bridges, tunnels, etc. Others have ambitions along professional lines.

There is a general tendency among the ambitionless to view these successful people harshly, to think of their ambitions as purely selfish, giving no credit to the pleasure of an exercise of ambition which the majority cannot appreciate because they have none themselves.

Contrary Thoughts Should Prevail.

Men with ambition leading on to genius should be admired, appreciated; and it should be remembered that they have helped mankind in general to larger conceptions of life and to wider possibilities. We grant, indeed, the necessity for legislation in restraining the rich, and especially trusts and combinations of brain and money which might endanger the liberties and prosperity of the masses. But let us never forget how much we owe to the ambitious men whom we seek to restrain from power to crush those of less ambition and less capacity, who are more or less dependent upon them.

As proving that some of our successful men were moved by ambition rather than love of money, we note the fact that, having accumulated vast fortunes, some are directing their energies in expending the money in the endowment of colleges, the building of libraries, the financing of political and medical investigations for public weal. Whether their judgment and ours agree as respects the wisdom of their benefactions is another matter. They have a right to exercise their own judgment in the use of money which came to them through the exercise of their own brains and ambitions.

We can surely agree that a beautiful library building becomes an incentive for the erection of other beautiful buildings, even though comparatively few of the public make use of the books therein and prefer the trashy kind. Perhaps some good may also result from the endowment of great colleges, even though they are doing more than anything else to undermine faith in the personal God of the Bible, and thus hastening the great day of anarchy by destroying faith and hope in Messiah's promised Kingdom, which are an offset to the trials and difficulties of the present life.

And if to us should come the thought of how much more wisely we could use the money, let us check the thought, remembering that God has not entrusted it to us, and that all our time and thought may be more wisely used in connection with our own stewardship of what talent, influence and money we do possess.

The Lesson of Our Text.

We should remember that our text, and indeed the entire Bible, is addressed to the Church of Christ—to those who have left the world, who have given their all to the Lord, acceptable through Christ, and who are intent upon knowing and doing God's will. The world is left by the Lord to try out its own ambitions, to realize eventually that these result in disappointment. It is when we experience the disappointment of our own plans and ambitions that we are truly prepared to look to the Lord.

In our text the Apostle does not specify Satan in contrast with Jesus; yet we may read between the lines that He had in mind the opposite course pursued by Lucifer, who became Satan, and the Logos, who became Christ. The Scriptural record is that Lucifer was one of the highest and most glorious spirit beings—a cherub. But a sinful ambition took possession of him. Instead of the righteous ambition to serve and honor his Creator, he thought that if he had an empire of his own he could improve upon the Divine order of things.—Isa. 14:12-15.

This ambition ultimately led Lucifer to carry out the program in connection with mankind. Thenceforth he was known as Satan, God's Adversary, "the Prince of this world, which now worketh in the hearts of the children of disobedience." According to the Bible, Satan has been permitted to have a certain amount of liberty, to show what the evil course would be and what its evil results. But according to the Bible he is soon to be restrained for a thousand years, while Messiah's Kingdom will break the shackles of sin and death, and give all the fullest opportunity to return to harmony with God and to attain everlasting life. Ultimately, Satan is to be destroyed, together with all who have his spirit of antagonism to God—insubordination—evil ambition.

The Logos Humbled Himself.

Mark the sharp contrast between Satan's course and that of the Logos, the Only Begotten Son of God. The latter meditated no such usurpation of Divine authority as Lucifer aimed to obtain. On the contrary, He was the very personification of loving obedience and self-abnegation. Instead of meditating a usurpation to make Himself equal to the Father, He declared, "My Father is greater than I"; "My Father is greater than all"; "I delight to do Thy will, O My God."—John 14:28; 10:29; Psalm 40:8.

As in due time Satan found opportunity for manifesting his ambition, so in due time the Logos found opportunity for manifesting his humility and loving obedience. Man's fall brought the opportunity—the need of a Redeemer. As it was man who was condemned to death, so the redemption of Adam and his race must be accomplished by the death of a man. The death of bulls and goats could be only typical. Neither would an angel be a corresponding price. Hence the Divine proposal to the Logos—that if He would become a man, taking the sinner's nature, but not participating in the sinner's weakness or sin, He might thus be the Redeemer of men and accomplish the Divine will.

Attached to this proposal was the promise that so great a manifestation of love, loyalty and obedience to the Father would receive a great reward—an exaltation to the Divine nature, glory, honor and immortality. Thus Jesus declared that for His faithfulness He had been rewarded by His Father with a place in His Throne.—Revelation 3:21.

The Lesson of Humility.

St. Paul was seeking to impress the lesson of humility, as the context shows. Jesus exemplified in His own course of humility the ambition to be and to do just what would be pleasing to the Heavenly Father, not meditating for an instant to grasp Divine glory and honor, and association with the Father in His Throne. He did God's will at the cost of His life—even the death of the cross.

And behold God's wonderful grace! He who sought not to usurp the Throne, but who humbled Himself, has been exalted to the right hand of God! What an exemplification of the teachings of God's Word! Did not God declare "Pride goeth before destruction, and a haughty spirit before a fall"? He permitted Satan to be an illustration of just such a result; and this illustration is forceful in its application to all. "God resisteth the proud, but giveth grace to the humble."

The Apostle points out that the Heavenly Father, who so highly rewarded our Savior's loving obedience, has made a similar proposition to those whom He is calling during this Age to become associates with His Son. If we become dead to the world and lay down our lives in obedience to the Father's will, as Jesus did, we shall share His Throne, as He has promised. Justified by faith in our Redeemer's sacrifice, presenting our bodies living sacrifices, and faithfully persevering in the Narrow Way, we shall "make our calling and election sure."

"Every Knee Shall Bow."

The Apostle (V. 10) declares that our Master's exaltation, as a result of His humility, is so great that all eventually must recognize Him as Lord of all. Unto Him every knee shall bow of the Heavenly and the earthly families. Already the angels acknowledge Him. As we read, the Father saith, "Let all the angels of God worship [acknowledge] Him." The bowing of earth will come later.

The work of the entire thousand years of Messiah's Reign will be for the uplifting of mankind from sin and death. Whom the Son shall make free will be free indeed. But all those made free will know that their release is due to the great sacrifice which Jesus accomplished in the carrying out of the Divine Plan. And all will know that the Redeemer has been honored of the Father and exalted to the chief place. And those reaching perfection will be glad to bow the knee and to confess Him with their tongues.

The Father Is Excepted.

We are not to gather from these statements that Jesus, in any sense of the word, will take the place, the glory, the honor, of the Father. Jehovah God declares, "I give not My glory to another." (Isaiah 42:8.) St. Paul explains that although Jesus will be hailed as Lord of all, nevertheless it is manifest that He is excepted who puts all things thus in subjection to the Son. St. Paul emphasizes this by telling us (1 Corinthians 15:27, 28) that it will be the Father's Power that will bring everything in subjection to the Son; and that when the Son, in carrying out the Father's gracious plans, shall have put all things in obedience to Himself, then shall He deliver up the Kingdom to the Father, that the Father may be all in all.

Truly the Divine Program, as stated in the Bible, is beautiful and wonderful! It illustrates to us elements of the Divine Character that we never could have appreciated except as man's fall into sin and death gave opportunity for the exercise of Divine Wisdom, Justice, Love and Power. Had there been no sin, no death, there would have been no opportunity for God to manifest His Justice in dealing with the sinner, no opportunity to manifest His love for the world in providing that they should be rescued from the power of sin and death. Neither would there have been an opportunity for demonstrating Satan's disloyalty and whereunto it would lead. Nor would there have been an opportunity for testing the Only Begotten of the Father, and demonstrating the depth of His love and loyalty even unto the death of the cross, unless sin had been permitted.

Neither would there have been an opportunity for God to show His generosity in dealing with the Logos, in His high exaltation to the Divine nature and glory. There would have been no opportunity to show the length, breadth, height and depth of the Love of God in lifting the Church from the horrible pit and miry clay of sin and death, justifying them freely through the merit of Christ's sacrifice, inviting them to share in His glory, honor and immortality, and finally bringing the Elect to participation in the Divine nature, and in the great work of Messiah.—Rev. 2:10, 26, 27.

Room for Boundless Ambition.

In view of what we have seen of the Divine arrangement there surely is room for the exercise of the most boundless ambition imaginable amongst those blest with the hearing ear and the Gospel Message. It would be a great ambition to strive to become kings or queens of the kingdoms of the world. It would be a great ambition to hope to become judges, senators, or the President of the United States. But such great ambitions would be as nothing when compared with that set before believers of God's Word—the ambition to be received by the great Creator as sons, partakers of the Divine nature (2 Peter 1:4), heirs of God, and joint-heirs with Jesus Christ our Lord, to a Heavenly inheritance and Kingdom everlasting.

If anyone wants a grand ambition, here is one worth dying for! Indeed, it can be attained only by dying. First must come the death of the will as respects earthly aims, projects, ambitions, etc. Then gradually must come the transformed mind, which rejoices to die daily and to suffer with Christ, if so be that we may be also glorified with Him. (Romans 8:17.) This is the ambition necessary to make true, loyal soldiers of the Cross, willing to endure hardness in the Cause of the Captain of their Salvation, and to lay down life in the service of the King of kings.

One might suppose that such a Message would find millions anxious and willing to lay hold upon its terms. But no! only a few have faith—and without faith they cannot be pleasing to God. Some have a little faith and render a little obedience, take some steps, refrain from certain sins and seek to walk hand in hand with the Lord—and with mammon. But these make a mistake. There is no promise of joint-heirship with the Savior except by a full cutting loose from the world and by a vital union with God through Christ.

"He that hath an ear to hear, let him hear." He that hath a humble heart of obedience, let him lay hold of the promise and attain the greatest of all ambitions.

OUTWARD vs. INWARD MAN

"Though Our Outward Man Perish, Yet the Inward Man Is Renewed Day by Day,"—2 Corinthians 4:16.

THIS TEXT and similiar expressions throughout the Scriptures are not understood by the masses. Few, even among Bible students, discern that the Church is wholly distinct and separate from the remainder of mankind; that the Scriptures speak literally when they declare the Church to be a "new creation" and its members "new creatures." As to the natural man there is a human begetting and a human birth, so to these "new creatures" there is a Spirit-begetting, which will culminate in the First Resurrection, in their spirit-birth—"changed in a moment, in the twinkling of an eye"—spirit beings, glorious, immortal, joint-heirs with their Redeemer in His glorious Millennial Kingdom and sharers in His great work of blessing humanity.

"Our Outward Man Perisheth."

Changing times and circumstances vary conditions, but the principles enunciated in the Scriptures continue to have force and meaning. It is no longer the custom to crucify, nor to stone to death, nor to beat with rods, nor to burn at the stake, nor to imprison for religious convictions. The Gospel of Christ has made a deep impression upon the world and its general sentiments, even though it has influenced only a "little flock" to accept full discipleship and willingness to "follow the Lamb withersoever He goeth." It is still true, however, that whosoever will live godly in this present Age shall suffer persecution—more refined, more civilized, but in some respects no less bitter and malicious than that of times past—sometimes causing excruciating pain and sorrow and heartache. It is still true also that as the persecution of our Lord's time came from the nominally religious and orthodox of His day and Nation, and as all the persecutions of the dark ages similarly were instituted by the professedly religious and professedly orthodox, so today more of the pain and sorrow, "more of the mortification of our flesh" comes from the professedly religious, professedly orthodox, professedly brethren.

Mortify, Therefore, Your Members.

But we have been considering merely the attacks upon our mortal bodies which come from without and have seen how, as our context declares, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." From this standpoint we have realized that all the persecutions, trials, sorrows, pain, which come to our flesh, are really blessings in disguise, because our human nature must be utterly destroyed before we as "new creatures" can be perfected in the First Resurrection. It may surprise some to note the Apostle's exhortation that we not only endure and appreciate the Lord's providences in respect to the persecutions from without, but that our zeal as "new creatures" lead us to make an attack upon our own flesh from within. He assures us that there is a conflict to be waged between the new nature and the old, and that the progress and development and victory of one means the overthrow and destruction of the other, so antagonistic are these interests.

This battle of the "new creature" against the old man is referred to by the Apostle when he exhorts the "new creature" saying, "Mortify therefore your members" which are of the earth—deaden them—first of all surrender your human will to death that you may have no will of your own, but may adopt in the fullest measure the mind of Christ, the Will of the Father, that it, the will of the "new creature," may henceforth dominate your life and more and more control your every thought and word and deed. But this deadening is not to end with the will though it must begin there. The mortifying or killing is to proceed to grapple with every organ of our mortal bodies and to render them dead to Sin and to quicken and encourage them with the holy spirit of the "new creature."

Henceforth our hands and all their doings, our feet and all their goings, our eyes and all their visions, our tongues and all their words, are to be dead to Sin, dead to selfishness, dead to everything except the new mind, the Holy Spirit, which, controlling these, is to use them daily, hourly, incessantly, in the service of God, the service of Christ, the service of the brethren, the service of the Truth, and, so far as opportunity may afford, in the service of humanity—not forgetting, however, that the real service of humanity comes in the Millennial Age and will be granted in the present time only to those "new creatures" who fight a good fight against the Old Man and its natural inclinations and in favor of the "new creature," the prefect Will of God.

The Bible Students Monthly

International Bible Students Association, *Publishers.*

Vol. VII. BROOKLYN, N. Y. No.

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"TONGUES OF FIRE"

From all parts of the world, but especially from the Pacific Coast, come reports of what its friends call a fresh Pentecostal blessing—an outpouring of the Holy Spirit, etc., and what its opponents call a religious insanity. The movement is amongst so-called "holiness people" of various sects and parties—"missions," as their meetings are generally styled. People who have been seeking and claiming "divine healing" seem to be among the susceptible. Amongst these are some who give evidence of deep sincerity and a superficial knowledge of God's Word. Though generally swift to speak and slow to hear, they, through indolence or fear, neglect systematic study of the Divine Message. They seem to come under the head mentioned by the Prophet (Hosea 4:6), "My people perish for lack of knowledge."

The meetings are "bedlam;" everything is confusion, prayers to God are yelled or groaned or barked—yelped. Now and then someone "gets the blessing" and falls in a trance-like condition on the floor, to remain rigid, perhaps, for hours. Another begins to talk some sort of gibberish interspersed with English. Another in a different guttural mumbles, and then gives an interpretation in English. These are said to have the "unknown tongues" of Pentecost; but we remember that foreigners present at Pentecost did recognize those tongues as *bona fide* and got a Gospel Message from them.—Acts 2:8.

The people in attendance pay little heed to what is uttered by these "tongues" and their interpretations. Some are simply curious and attend as a free show; others are too engrossed with their desire to have a trance or an "unknown tongue" to do anything else than groan their prayers to God for those "gifts," as evidences of his favor. Frenzied hugging and kissing and rolling on the floor are amongst the evidences that these poor people are surely under some spirit influence. And it certainly does not appear to be "the spirit of a sound mind."—2 Tim. 1:7.

It is quite true that there was confusion at Pentecost, caused by so many speaking at once in foreign languages; but nothing in the record implies insanity or fanaticism; nor could we expect either insane or fanatic utterances from such sound logicians as the Apostles. On the contrary our experiences corroborate the declaration of St. Paul, that the operation of the Holy Spirit of God in our hearts and minds has been favorable to the development of greater soundness of mind, by reason of our heed to the Word and its wisdom, which cometh from above. One of our readers in Los Angeles, Cal., writes that a neighbor woman got this so-called gift of tongues, and that a reputable Chinaman hearing her said that he understood her quite well—that she spoke his dialect of Chinese. Pressed for an interpretation he declined, saying the utterance was the vilest of the vile.

Is it asked, Why would the Lord permit Satan to delude honest souls? We reply, that He has permitted "doctrines of devils" these many centuries amongst the heathen (1 Tim. 4:1), some of whom doubtless are also sincere. The *time* for the binding of Satan is not yet—though we believe it is very near. (Rev. 20:2.) Doubtless Satan realizes better than we can how the binding or restraining is coming, and is actively maneuvering to avoid it; while God on the other hand is willing to permit his activity because it can now serve a purpose—a sifting work—which must reach and touch every class and condition of professed Christians everywhere—to test and prove them. Thus we consider this one of the many delusions of our day. Mark the Apostle's forceful words respecting this day of trial with which this age ends and the next is ushered in. He says: For this cause "God shall send them strong delusion that they should believe a lie." Why? "That they [who fall] all might be [thus] condemned"—be manifested as not right, as out of harmony with God—as unfit to be of the "Bride" class. But why so? Because they received not the Truth in the love of it," but "had pleasure in untruth." —2 Thess. 2:10, 12.

SPIRITISM, MORMONISM, Etc. THEIR MYSTERIES EXPLAINED

Clairvoyance, Hypnotism, Theosophy, Necromancy, "Faith" Healing, "Tongues"—Obsession at the First Advent—"The Spirits in Prison"—Why They Are There—How Jesus Preached Unto Them—"Angels Which Kept Not Their First Estate"—Their Malignant Power Today.

A CORRECT understanding of the Bible's teachings respecting the Spirit world is positively essential to a satisfactory solution of many phenomena of the past, and present. It is a well-known adage that "mystery hath charms," and no one understands this better than Satan himself. By enshrouding his kingdom in darkness, and in throwing an air of mystery around his workings, many indeed have been entrapped from all walks of life, who otherwise might never have been attracted to his side at all. Those who most thoroughly disbelieve in Spiritism are often the *most ready to test* its professed claims; and when convinced that many of its claims are genuine and many of its manifestations supernatural, these former disbelievers are more liable to become its devotees: whereas if they had known just what Spiritism is, and how and by what power it operates, they would be on guard, and their judgment would have a support and guidance which it otherwise lacks. It is the lack of the true knowledge of Spiritism (imparted through the Scriptures and confirmed by indisputable evidences from outside the Scriptures) which causes so many to fall a prey to this delusion.

True, there are frauds committed in the name of Spiritism; but these are chiefly in connection with attempted "materializations." That Spiritists have done and can do, through some power or agency, many wonderful works beyond the power of man, has been abundantly proved in a variety of cases—some of them before scientific men, total unbelievers. Tambourines have been played while in the air beyond the reach of human hand and suspended by some invisible power; chairs have been lifted into the air while people were sitting upon them, and without any connection with any visible power or agency; mediums have been floated through the air, etc. The rapping tests, the table-tipping tests, the autograph tests and the slate-writing tests have been *proved* over and over again, to the satisfaction of hundreds of intelligent people in various parts of the world. And Spiritism reckons amongst its adherents judges, lawyers, business-men and numbers of women of ability. These people have tested the claims of Spiritism and have candidly avowed their faith in it. And it is unwise, to say the least, to sneer at such as fools or knaves—fools if simply deluded by tricks and slight of hand; knaves if they are willingly and knowingly lending their time and influence to the perpetration of frauds.

"The Dead Know Not Anything"—Eccl. 9:5.

The *claim* of Spiritists is, that these manifestations and communications from unseen intelligences are from human beings, who once lived in this world, but who, when *seeming to die*, really became more alive, more intelligent, freer, and every way more capable and competent than they had ever been before. It is claimed that the purpose of these manifestations is to prove that *the dead* are *not dead*, but alive; that there is no need of a resurrection of the dead, because there are no dead—the dead being more alive than ever, after passing into what is termed death. Today, not only in heathen lands, but amongst the most civilized, it is freely believed (and by many Christians considered Scriptural to believe the nonsensical) that a dead man is more alive then before he died. People of good, sound reasoning faculties on ordinary subjects seem to be "hoodooed" by this falsehood of Satan, "ye shall *not surely die*." So true is this, that it seems not inconsistent to them to say that a man hit over the head with a stick and knocked senseless knows nothing, but a man hit over the head harder and killed, knows everything.* We shall not stop here to show how inharmonious all this is to the testimony of Scripture upon this subject, but merely cite the reader to the Word of the Lord; reminding him that, "If there be no resurrection of the dead, . . . then they also which are fallen asleep in Christ are *perished*."—1 Cor. 15:13, 18; Job 14:21; Psa. 146:4; Eccl. 9:5, 6.

The Beginning of Deception.

Here is the point of infatuation. As soon as the unbeliever in Spiritism has been convinced that an unseen intelligence communicates through the medium he is all interest. Nothing else offers such *proofs* from invisible sources as does Spiritism; and many seem not only willing but anxious to walk by sight rather than by faith. Every one has friends who have died, and thousands are anxious to communicate with them if possible, and to receive from them some message or some advice. It is not surprising, therefore, to find people greatly absorbed in these matters, and very willing to be directed by those whom they esteem their truest friends and most competent advisers.

The majority of people have no true Christian faith built upon the foundation of the Word of God; they have *a wish* for a future life, and *a hope* with reference to their dead, rather than *a faith* with reference to either. As a consequence, their minds being convinced that they have had communication with those beyond the grave, everything relating to the future life becomes more real and more interesting to them than ever before. And many such, wholly ignorant of religious feelings, say to themselves, Now I know what it is to have faith, and a religious feeling with reference to the future, and they congratulate themselves that they have received a great spiritual blessing.

But this is only the first lesson, and these comparatively uplifting experiences belong chiefly to it. Later experiences will demonstrate, as all Spiritists will freely acknowledge, that there are "evil spirits," "lying spirits," which time and again deceive them; and the messages and revelations, often foolish and nonsensical, gradually lead the investigator to a disbelief of the Bible and the Creator, while they teach and exalt "the spirits" as the only sources of knowledge aside from nature; and thus the way is paved toward advanced lessons on "spirit-affinities," "free love," etc. But after the first deception and shaking of confidence the explanation that there are "both good and bad spirits" is generally satisfactory; and the poor victim follows blindly on, because assured that he communes with some supernatural power.

There are many schools now in existence which have as their basis these spirit deceptions, "doctrines of demons" as the Apostle calls them. Notable among these should be mentioned Clairvoyance, Theosophy, New Thought, Unity, Mormonism, Swedenborgianism and Christian Science.

*Send for our issue, Vol. 5, No. 3, which treats at length the subject, "Where Are the Dead?" Free on request.—EDITOR.

The Mormon Delusion.

As a remarkable illustration of the deceptive work of these "evil spirits" who constantly endeavor to establish as truth the Devil's lie to Mother Eve, that men do *not* surely die (Genesis 3:4), notwithstanding God's positive assertion to the contrary, we cite the instance of Joseph Smith, Jr., and his Book of Mormon. It is clear that Mr. Smith was a victim of these "seducing spirits," although many well intentioned people have not suspected that such could have been the case. But from accounts of Smith's boyhood it would appear he was just such a person as might be susceptible to occult influence. Note the remarks of Smith's father-in-law, Isaac Hale, to which he gave affidavit, and which are published in "Religious Creeds and Statistics," as follows:

"I first became acquainted with Joseph Smith, jun., in November, 1825 [when he was scarcely 20 years old]. He was at that time in the employ of a set of men who were called 'money-diggers'; and his occupation was that of seeing or pretending to see, by means of a stone placed in his hat, and his hat placed over his face: in this way he pretended to discover minerals and hidden treasures. Smith and his father boarded at my house while they were employed in digging for a mine."

Had young Smith been a Bible student it might have been he would have been on guard against all occult influences; but his mother, in describing how the family were convinced of the "wonders" following the finding of the "golden plates," is quoted as having said: "I presume our family presented an aspect as singular as any that ever lived upon the face of the earth; all seated in a circle—father, mother, sons and daughters—all giving the most profound attentions to a boy, eighteen years of age, *who had never read the Bible through in his life.*"

Joseph Smith a Victim of Spirits.

Reasoning humanly, it would appear strange that a prophet of a new dispensation should not be sufficiently interested in God's Word to have made a careful study of it before being elevated to the position of teacher of Divine Truth. But when we become acquainted with the power and designs of the "evil spirits," the matter becomes easy of solution. They are ever seeking instruments and opportunities for perpetuating Satan's falsehood respecting the state of the dead, they are bent upon contradicting God's Word and the harmonious truth of the Bible. Every spiritist, every seance, and sad to relate, nearly every creed of Christendom, seeks to set forth as truth the Devil's false testimony upon this important matter. Joseph Smith, in September, 1823, was visited by one of these "lying spirits" who gave his name as Maroni, a man of Israel, of the tribe of Manasseh, who died about 400 A.D. near where Smith was then living, at Palmyra, N. Y. Rev. Spaulding of Cherry Valley, N. Y., had, some years previously, written a historic novel called "The Manuscript Found," in which he detailed in imagery the early settlers of North America. The book was never published, but was given to a compositor named Sidney Rigdon, a friend of Smith's and who later became an ardent Mormon, and a leader among them. Evidently the Spaulding story had weighed upon the mind of young Smith, and being of an

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THE BIBLE STUDENTS MONTHLY

W. F. HUDGINGS, Editor.

13, 15, 17 HICKS ST., BROOKLYN, N. Y.

Monthly—12 cts. a year. Single copies, 1c.

An Independent, Unsectarian Religious Newspaper, Specially Devoted to the Forwarding of the Laymen's Home Missionary Movement for the Glory of God and Good of Humanity.

Ministers of the I. B. S. A. render their services at funerals free of charge. They also invite correspondence from those desiring Christian counsel.

PREACHING TO THE DEAD

"For this cause was the Gospel preached to them that are dead, that they might be judged according to men in the flesh, but alive according to God in the spirit."—1 *Peter* 4:6.

No Bible topic requires more careful discrimination in its study than does the subject of death. This is mainly because of the general confusion of mind which came upon Christendom during the long centuries of the Church's comparative darkness, when Bibles (the Lamp of God upon the Christian path), were scarce, and when few could read the truths of priceless value, that were chained to lecterns. In consequence of this confusion we hear intelligent people talk ignorantly and stupidly respecting death. They make confusion worse confounded by telling us of Adam's spiritual death and discussing "natural" death and "the death that never dies," etc., etc.

To get the Bible view of death we need to brush away such foolish babblings and confine ourselves to Bible language and the rational thought connected therewith. For instance, according to the Bible, there is no "natural death"—it is not natural for man to die. It is according to the Bible arrangement and man's nature that he, as well as angels, should *live*—live eternally, if obedient to the Divine commands. Death, therefore, is the unnatural thing! Do we think of angels as dying, and of Heaven as filled with cemeteries? Have they doctors and undertakers there? Surely not! Yet it would be just as proper to speak of natural death amongst the angels as in respect to men. But neither is proper.

The term spiritual death so frequently used respecting Adam and his fall is wholly unscriptural. No such expression is found in the Bible; neither such a thought. Adam could not die a *spiritual* death, because he was not a spirit being. He was an earthly being—not an angel, but a man. As the Scriptures declare of Adam, "Thou madest him a little lower than the angels; and crownedst him with glory and honor, and didst set him over the works of Thy hands"; "over the beasts of the field, the fish of the sea and the fowl of the air."—Hebrews 2:7; Psalm 8:5-8.

From the moment of disobedience and Divine condemnation Adam and his race have been judicially *dead* and gradually going down, down, down, in degradation and into the tomb.

Speaking of the dying race from the judicial standpoint our Savior called them all dead. He declared that none has even a reckoned life, except such as by faith accept Him as their Life-giver—Savior. His words are, "He that hath the Son hath life; he that hath not the Son shall not see life." Speaking to one who believed on Him the Savior said, "Let the dead bury their dead"; go thou and preach the Gospel (Matthew 8:22). From the right standpoint His meaning is evident. Let the dead, the condemned and legally dead world, look out for its own affairs. You become one of My followers and carry My message of life and love to as many as have ears to hear!

Consider now in the light of the foregoing, the meaning of St. Peter's words used as our text. We perceive how the Gospel message from first to last has been preached to a dead world—to a world under sentence of death—to a world "dead in trespasses and in sin" and unworthy of Divine notice. Jesus, during His ministry, preached the Gospel amongst those judicially *dead* through trespasses and sins. A few had the hearing ear and accepted the good Message and gave their hearts to God and accepted the terms of discipleship—to walk in the Master's footsteps in the Narrow Way faithfully unto death—willingly offering, sacrificially, their little all in the service of God, His Truth, His righteousness, His people. These few, as we have seen, the Savior recognized as having *life*—as having "passed *from death* unto life."

By and by when all eyes and ears of understanding shall be opened and the blessing of the Lord through Messiah shall be world-wide, it will not be merely a calling to righteousness that will be extended. A *command* will be enforced by disciplines, "stripes," "corrections in righteousness," to the intent that the *dead* world in general may be blessed and be resurrected—lifted up, up, up, out of sin and death conditions to the human perfection bestowed upon Adam and his race in creation. Only the unwilling and disobedient will die the Second Death, from which there will be no redemption, no resurrection.

(*Continued from 1st page.*)

SPIRITISM, MORMONISM, Etc. THEIR MYSTERIES EXPLAINED

occult turn of mind, one of these "wicked spirits in the heavenlies" seized upon the opportunity. Hence he manifested himself to Smith, as a resurrected early settler of the American continent, and the lad was ready to believe all that was communicated to him. He was then told by the "spirit" that he was commissioned as a prophet of the new dispensation, and that God was going to reveal through him many wonderful things to humanity. Smith was instructed that golden plates would be given him, with power to transcribe them into the English language, that the plates would give a detailed account of the American Indians, and their origin, and reveal "the fulness of the everlasting gospel, as delivered by the Savior to the ancient inhabitants." At the appointed time Smith was permitted to find the plates—a phenomenon indeed, but no greater than the phenomena exhibited through spirit-mediums before, and since. The charitable view is that Joseph Smith did not willingly deceive, but he himself was willingly deceived, through his previous tamperings with the occult. The same may be said of the "Three Witnesses" and of the "Eight" who, it is said, declared to their dying day that they saw and handled the golden plates which the "angel" delivered into the hands of Joseph Smith. The plates vanished after the translation had been completed.

Who Are These Spirits Which Personate the Dead?

We have in the Scriptures most abundant and most positive testimony that no communication could come from the dead until after their awakening. Furthermore, we have positive Scripture testimony (1) that not only some, but all, of these spirits are "evil spirits," "lying spirits," "seducing spirits." The Scriptures forbid that humanity should seek to these for information, and clearly inform us that these demons or "devils" are "those angels which kept not their first estate"—some of the angels to whom was committed the supervision of mankind in the period before the flood, for the purpose of permitting them to endeavor to *lift mankind out of sin;* that by their failure all might learn that there is but one effectual remedy for sin; *viz.*, that provided in Christ. These angels, instead of uplifting humanity, were themselves enticed into sin, and misused the power granted to them, of materializing in human form, to start another race. (Gen. 6: 1-6.) Jude 6, 7 gives conclusive evidence on the subject, and clearly shows the nature of the sin for which the fallen angels were condemned and restrained, when, after mentioning the angels who sinned, he says, "*Even as* Sodom and Gomorrah, . . . *in like manner* giving themselves over to fornication and going after strange flesh." That God prohibits any mixture or blending of natures, and designs that each should keep its own original or first estate is clearly taught by this passage and also by Lev. 18:23; 20:15, 16. Their illicit progeny was blotted out with the flood, and themselves were thereafter restrained from the liberty of assuming physical bodies, as well as isolated from the holy angels who had kept their angelic estate inviolate.

The Apostle Peter (2 Pet. 2:4) mentions these, saying, "God spared not the angels that sinned, but cast them down to hell [*Tartarus*] and delivered them into *chains of darkness*, to be reserved unto judgment." Jude 6 also mentions that class, saying, "The angels which kept not their first estate, but left their own habitation [proper condition] he hath reserved in everlasting chains—*under darkness* unto the judgment of the great day." Notice three points with reference to these evil angels:

(1) They are imprisoned in *Tartarus*, restrained, but not destroyed. *Tartarus* is nowhere else rendered "hell," but in this one passage. It does not signify the grave, neither does it signify the Second Death, symbolized by the "lake of fire and brimstone"; but it does signify the air or atmosphere of earth.

(2) They have some liberties in this imprisoned condition, yet they are chained, or restrained, in one respect—they are not permitted to exercise their powers in the light, being "under chains of *darkness*."

(3) This restriction was to continue *until* "the judgment of the great day," the great Millennial Day, or for a period of over 4,000 years. As we are now in the dawning of the Millennial Day—"the great day"—it is possible that this should be understood to mean that some of these limitations as to "*darkness*" may ere long be removed, gradually. If so, if the "chains of darkness" should be released, it would permit these evil spirits to work deceptions, or "lying wonders," in the daylight (as they are now attempting to do) to the delusion of mankind more than ever has been known since the flood.

These fallen angels, or demons, are not to be confounded with Satan the prince of demons, or devils, whose evil career began long before—who was the first, and for a long time the only, enemy of the Divine government; who, having been created an angel of a superior order, sought to establish himself as a rival to the Almighty, and to deceive and ensnare Adam and his race to be his servants; and to a large extent, for a time at least, he has succeeded, as all know. As "the prince of this world," who "now worketh in the hearts of the children of disobedience," he has indeed a very multitudinous host of deceived and enslaved followers. Naturally he would appreciate the deflection of the "angels who kept not their first estate," and who were restrained at the time of the flood; and hence he is spoken of as their chief, "the prince of devils," and no doubt as a superior order of being he exercises some degree of control over the others.

Fallen Angels Are Lascivious.

These fallen angels, "demons," have probably very little to interest them amongst themselves; evil beings apparently always prefer to make game of the purer, and apparently take pleasure in corrupting and degrading them. The history of these demons, as given in the Scriptures, would seem to show that the evil concupiscence which led to their fall, before the flood, still continues with them. They still have their principal pleasure in that which is lascivious and degrading; and the general tendency of their influence upon mankind is toward working mischief against the well-disposed, and the debauchery of those over whom they gain absolute control. It is therefore not surprising that the inevitable fruits of Mormonism were ultimately reaped in the terrible reign of polygamous association between the sexes, debauching morals and dishonoring God, violating even the laws of civilization—and of which conscientious Mormons themselves are now well ashamed.

We are well aware that many Christian people have reached the conclusion that the Lord and the Apostles were deceived, when they attributed to the works of demons conduct that is now considered *human propensity* and mental unbalance and fits. But all should admit that if our Lord was in error on this subject, His teachings would be an unsafe guide upon any subject.

Notice the *personality* and intelligence attributed to these demons in the following Scriptures: "Thou believest that there is one God; thou doest well; devils also *believe* and *tremble*." (Jas. 2:19.) Do human propensities "believe and tremble"? The demons said to our Lord, "Thou art Christ, the Son of God! And He, rebuking *them*, suffered *them* not to speak [further], for *they knew* that He was Christ." (Luke 4:41.) Another said, "Jesus *I know* and Paul *I know*, but who are ye?" (Acts 19:15.) The young woman from whom Paul cast out the *spirit* of soothsaying and divination (Acts 16:16-19) is a good illustration. Can it be claimed by any that the Apostle deprived the woman of any proper talent or power? Must it not be confessed to have been a *spirit* which possessed and used her body?—an evil spirit unfit to be tolerated there?

Many of those who claim that the demons of the Scriptures were the spirits of wicked men and women who died, and that these are the "lying spirits" acknowledged by Spiritists, have still another difficulty; for generally they claim that the spirits of wicked dead go to hell-torments, as they wrongly interpret *sheol* and *hades* to mean.* If so, how could they be so much at liberty?

"Witchcraft," "Necromancy," the "Black art," "Sorcery," etc., are supposed by many to be wholly delusions. But when we find that they had a firm hold upon the Egyptians, and that God made special provision against them with Israel, we are satisfied that He made no such restrictions either against that which is good, or against that which had no existence whatever. The instruction to Israel was very explicit: they should not have any communion nor make any inquiries through necromancers (those who claimed to speak for the dead; *i. e.*, spirit-mediums); nor with any wizard or witch; nor with any who had occult powers, charms; nor with those who work miracles by means of sorcery and incantation. Read carefully all of the following Scriptures: Exod. 22:18; Deut. 18:9-12; Lev. 19:31; 20:6, 27; 2 Kings 21:2, 6, 9, 11; 1 Chron. 10:13, 14; Acts 16:16-18; Gal. 5:19-21; Rev. 21:8; Isaiah 8:19, 20; 19:3.

Did King Saul Speak with the Dead?

The Bible story of King Saul's "seance" with the witch of Endor, a necromancer, or spirit-medium, as related in 1 Samuel 28:7-20, is an illustration of what is claimed to be performed today. Although the Law with reference to these mediums was very strict and the punishment death, there were some who were willing to risk their lives because of the gains which could thus be obtained from people who believed that they were obtaining supernatural information from their dead friends—just as with spirit-mediums today. King Saul was well aware that there were many of these mediums residing in Israel contrary to the Divine injunction and his own law, and his servants apparently had no difficulty in finding the one at Endor. Saul disguised himself for the interview, but no doubt the crafty woman knew well the stately form of Saul—*head and shoulders taller* than any other man in Israel. (1 Samuel 9:2.) Hence her particularity to secure a promise and oath from his own lips that no harm should befall her for the service.

The methods used by the evil spirits through the medium at Endor were similar to those in use today. They caused to pass before the medium's mental vision the familiar likeness of the aged Prophet, Samuel, wearing, as was his custom, a long mantle. When she described the mental (or "astral") picture, Saul recognized it at once as a description of Samuel; but Saul himself saw nothing—he "perceived," from the description, that it was Samuel. Easily convinced, as people under such circumstances usually are, Saul did not stop to question how it could be that Samuel looked as old and as stooped as he looked in the present life, if he was now a spirit being and far better off; nor did he inquire why he wore the same old mantle in the spirit world that he had worn when he knew him as an earthly being. Saul had been forsaken by the Lord and was now easily deceived by these "lying spirits," who personated the Prophet and spoke to Saul in his name, through their "medium," the witch, necromancer, Spiritist.

The fallen spirits are not only well informed in respect to all the affairs of earth, but they are adepts in deceit. In answering Saul, the manner and style, and as nearly as could be judged the sentiments of the dead Prophet were assumed—the better to deceive. (Thus these "lying spirits" always seek to counterfeit the face, manner and disposition of the dead.) The response was, "Why hast thou *disquieted* me to bring me *up?*" This answer corresponds to the Jewish belief—that when a person died he became unconscious in "*sheol*," the grave, waiting for a resurrection. (Job 14:12-15, 21; Psalm 90:3; Ecclesiastes 9:5, 6.) Hence the representation is that Samuel was brought *up* from the grave, and not *down* from heaven; and that his *rest* or peaceful "sleep" was disturbed or "disquieted."—Psalm 13:3; Job 14:12; Psalm 90:5; John 11:11,14.

Saul was easily deceived into thinking that the Prophet Samuel who had refused to visit him to have any further converse with him while alive, had been *forced* to commune with him, by the wonderful powers of the witch. (See 1 Samuel 15:26, 35.) Saul's own testimony was, "God is departed from me and answereth me no more, neither by prophets, nor by dreams."—1 Samuel 28:6, 15.

Would Samuel Obey Witch Rather Than God?

Any rightly informed person will readily see the absurdity of supposing that Samuel would hold any conference whatever with Saul under the circumstance. (1) Samuel (when living) was aware that God had forsaken Saul, and hence Samuel had no right to speak to him and no right to give him any information which the Lord was unwilling to give him. And Samuel would not do so. (2) It is thoroughly absurd to suppose that a spirit-medium under condemnation of the Lord and prohibited of the right of residence in the land of Israel could have the power at the instance of a wicked king, whom God had deserted, to "disquiet" Samuel and to bring him "*up*" out of *sheol*. Was Samuel down *in* the earth, or was he afar off in Heaven? and had the witch the power in either case to command him to present himself before King Saul to answer his question? Or is it reasonable to suppose that any spirit-mediums have the power to "disquiet" and "bring up" or in any other manner cause the dead to appear to answer the speculative questions of the living?

The "familiar spirit" of the witch, personating Samuel, foretold nothing which Saul himself did not anticipate. Saul knew that God's word had been passed that the kingdom should be taken from him and his family, and he had sought the witch because of his fear of the Philistine hosts in battle array for the morrow. He expected no mercy for himself and his family, God having told him that David would be his successor. He even anticipated, therefore, the statement which was the only feature connected with this story that indicates in any degree a supernatural knowledge, *viz.*, "Tomorrow shalt thou and thy sons be with me; the Lord also shall deliver the host of Israel into the hands of the Philistines." The well-informed demons knew far better than did Saul the strength of the Philistines' position and army, and the weakness of Saul's position and army, and that he himself was already panic-

*See "What Say the Scriptures About Hell?" a pamphlet in which every text of Scripture containing the word *hell* is cited and examined in the light of Scripture and reason, together with other Scriptures and parables supposed to teach eternal torment. Price 5c. Address THE BIBLE STUDENTS MONTHLY, 17 Hicks street, Brooklyn, N. Y.

stricken and making this inquiry of the witch-medium because he was distracted at the situation. Any one familiar with the warfare of that time would know (1) that one day's battle would probably settle the question; and (2) that the death of the king and his household would be the only logical result. Nevertheless, the "familiar spirit" erred, for two of Saul's sons escaped and lived for years. It is even denied by scholars that the battle and the death of Saul occurred for several days after the visit to the witch.

It is not surprising that Satan and the fallen angels, his consorts in evil, should know considerably more than do men, concerning many of life's affairs. We must remember that by nature they are a higher, more intelligent order than men; for man was made "a little lower than the angels (Psalm 8:5): besides, let us remember their thousands of years of experience, unimpaired by decay and death, as compared with man's "few years and full of trouble," soon cut off in death. Can we wonder that mankind cannot cope with the cunning of these "wicked spirits," and that our only safety lies in the Divine provision that each one who so *wills* may refuse to have any communication with these demons? The Word of the Lord is, "*Resist* the devil, and he will flee from you." (James 4:7.) "Be sober, be vigilant; because your Adversary the Devil, as a roaring [angry] lion, walketh about, seeking whom he may devour: *whom resist*, steadfast in the faith."—1 Peter 5:8, 9.

How Christ Preached to the "Spirits in Prison."

Let us now consider the hitherto much misunderstood statement of the Apostle Peter respecting the lesson given by Jesus to the "spirits in prison" at the time of His death and resurrection. The Apostle says:

"Christ also hath once suffered for sins, the Just for the unjust, that He might bring *us* to God, being put to death in the flesh, but quickened in the spirit. By which also [in addition to this work done for us] He preached to the *spirits* in prison; which sometime [before] were disobedient, when once the long-suffering of God waited in the days of Noah." —1 Pet. 3:18-20. (See *Diaglott, footnote.*)

A satisfactory interpretation of this Scripture has long been sought, and but few have found a solution perfectly consistent and satisfying even to themselves. But in view of the truth gleaned from the foregoing suggestions, the above statements of the Apostle Peter become luminous.

The two views of this passage commonly held we state first, and then give our own view of it.

The most common view is, that during the time that Jesus was entombed He was off on a missionary tour preaching to the antediluvian sinners who were suffering torture in a supposed place called hell.

If its advocates would consider it, they would find that their interpretation favors a view of future probation for the antediluvians, a thing which they strenuously oppose. For if Christ preached to them it must have been for some purpose. Surely it was not merely to mock them. Consequently He must have preached a message of hope—a part of His blessed "good tidings of great joy." And if there is a future for the antediluvians, why not accept our position as correct—that in Christ "*all* the families of the earth shall be blessed"?

This is the objection which consistency would urge against this view, from the standpoint of those who hold it. But if we view it from the Scriptural standpoint, and with the correct idea of death and hell, we must reason that if Jesus were really dead during those three days, as the Apostles declare, then He could do no declaiming; for "the dead know not any thing" (Ecclesiastes 9:5), and "there is no work, nor device, nor knowledge, nor wisdom, in the grave." (Ecclesiastes 9:10.) Second, if Jesus had been an exception to the rule, and could have preached, the antediluvians could not have heard; for certainly they have no wisdom, nor knowledge, in the grave. Hence this view is found generally unsatisfactory and as well unscriptural. [Send for free pamphlet on "Hell."—Editor.]

The second view, and the one which seemed most reasonable to us until the considerations of the preceding facts threw light upon this Scripture also, is to refer the preaching to that which Noah did under the direction of the Spirit of God to the antediluvians, who at this time were imprisoned in the great prison-house, the tomb. The objection to this view is, that the preaching was not to men, nor to the spirits of men, but to "*spirits*," spirit beings; and the preaching was not done by Noah, nor by the Spirit of God, nor before the flood, but after they had been chained. And the preaching, we hold, was in pantomime—by the death and resurrection of our Lord.

It seems very clear, therefore, that the *spirits* are those spirit beings who were disobedient during the days of Noah, and whom God therefore imprisoned or restrained from some of their former liberties and privileges, even "those angels who kept not their own principality, but left their own habitation [or normal condition]. He has kept them in perpetual chains [restraints], under thick darkness, for the judgment of the great day." —Jude 6, *Diaglott.*

Actions Speak Louder Than Words.

This interpretation seems to meet all the circumstances of the case thus far. Now we inquire, In what way could our Lord preach to those spirits during the time He was dead? We answer that it is not *so* stated. It was by the *facts* that He preached; as we sometimes say, "*actions speak* louder than words." It was by His sufferings, death and resurrection that the preaching was done. Thus, as Jesus went from step to step in His work, *His course* was preaching a good sermon to those angels who once had been placed in control of man, and had themselves fallen, instead of lifting up mankind. In Jesus they saw exemplified obedience even unto death, and its reward—resurrection to spiritual being of the Divine nature. Such was the great text; and the lesson from it is stated by the Apostle (1 Peter 3:22), *viz.*, that Jesus is now highly exalted and has been given a name (title) above every name; that He is "gone into heaven, and is at the right hand of God [the position of highest favor], *angels* and authorities and powers being *made subject to Him.*" They knew Jesus before He left the glory of the heavenly condition and became a man. They knew the object of His self-sacrifice as a man. They saw Him obedient even unto death, and then that His high exaltation came as a reward. (Philippians 2:9.) They must have felt keenly their loss through disobedience, being cut off from communion with God, restrained as unworthy of former liberty and communion with the purer minded of mankind, and their own future an unsolved mystery. We can but imagine that sorrow and chagrin filled their hearts, as they contrasted their course of disobedience and its unhappy results, with our Lord's obedient course and its grand results. We can fancy at least some of them saying, Would that we had realized before, as fully as we do now, the wide contrast between the results of obedience and disobedience. Would that we might have another trial: with our increased knowledge, our course would be very different.

A clear distinction should be borne in mind, as between Satan and these angels. Satan evidently sinned against great light, so that Infinite Wisdom finds no place to do more for him, and his ultimate destruction is clearly predicted. —Hebrews 2:14.

But did not the Lord, in Matthew 25:41, declare eternal torment to be the punishment awaiting these fallen spirit beings? No; this Scripture cannot be used as an argument against a hope for a probation for the bound or imprisoned spirits; for though, by force of circumstances and restraint from any other service, they are now Satan's angels—messengers or servants—yet they may not always continue such, if an opportunity be granted them to return to God's service and be angels of God. As explained in our pamphlet on "Hell," which we offer *free* on request, this passage relates to the "lake of fire" or destruction (Revelation 20:10), into which, at the close of the Millennial Age, are to be cast all who are out of harmony with God. Satan will be of those cast into that everlasting *destruction*, and with him all who do unrighteousness or have pleasure therein; all of whom, *angelic spirits or men* on his side, are reckoned to be his angels or messengers. *All evil-doers* shall be cut off from life. To cut off such, and such only, was God's Plan from the beginning. The *wilfully* wicked and not the merely ignorant, misled, blinded or deceived are meant when it is said, "All the *wicked* will God *destroy.*"

The Probation of Angels.

Will those "spirits in prison," "those angels which kept not their first estate," and who received such a powerful though silent testimony and lesson from the ministry, death and resurrection of our Lord Jesus, ever have an opportunity to profit by those lessons? Will they ever have an opportunity to repent of their sin, leave Satan's service and return to loyalty to God?

If at first we thought the Scriptures were silent on the subject, we have found that to be a mistake; and when God speaks we may reasonably conclude there is something profitable for us to hear. Hence, let us give ear that we may learn whatever our Father deems expedient to communicate.

Jude (verse 6) informs us that those angels which committed fornication and went after strange flesh, "*also*," "*in like manner*," to the Sodomites (verse 7), God is keeping under restraint (as a penalty or punishment) "unto [or until] the judgment of the great day." The "great day" is the Millennial Day, and mankind is also waiting for this judgment (*krisis*—trial). The Apostle Peter's testimony is in harmony (2 Peter 2:4); and St. Paul settles the matter that these fallen and now imprisoned spirit beings, as well as mankind, will have a trial under the reign of Christ and the Church, "the Kingdom of God" in exalted power. Speaking of the impropriety of the saints appealing to earthly Courts of Justice for adjustment of difficulties between themselves, he says, "Do you not know that the saints shall judge the world? * * * Know ye not that *we shall judge angels?*"—1 Corinthians 6:1-4.

The Greek word here rendered "judge," is *krino*, of the same root as *krisis*, rendered "judgment" in Jude 7, and signifies, *to govern, to test;* to mete out to each individual blessings or stripes, according to the merit of his course when brought fully into the light of truth, and under all the blessings of the reign of Christ. Thus it is seen that it will be part of the work of The Christ to rule over and direct both human and angelic sinners—"to judge the world" of fallen men, now *restrained in death*, from which they have been redeemed, and also to judge fallen angels, spirits, *restrained alive* until this judgment or trial of the Great Millennial Day, when the Church under the Headship of her Lord shall try their cause also, giving everlasting *life* and favor to those who shall then prove themselves worthy of it, and everlasting *destruction* to those proved under full light and opportunity to be unworthy.

Besides these references to the subject, we find frequent references to a work Christ is to do in subjecting heavenly, or spiritual, as well as human powers, after the Church has been selected and the work of judging and blessing is commenced. For instance, we read (Ephesians 1:10), "In the Dispensation of the fulness of times, to reestablish [under God's dominion and Law] all things in Christ [the disordered things] that are in heaven [*spiritual*] and on earth [*human*] in Him."—*Douay translation.* Again, "In Him it hath well pleased the Father that all fulness should dwell, and through Him to reconcile all things unto Himself, making peace by the blood of His cross, both as to the things *on earth*, and the things *in heaven*"—earthly and spiritual transgressors.—Col. 1:20.—*Douay.*

In Ephesians 3:8-10, it is shown that the length and breadth of God's redemptive Plan has been hidden by God until the Gospel Age, when the Apostles were commissioned to declare to *men* the conditions upon which they might become sharers with Christ in the execution of God's loving Plan; and the intent is, ultimately, to have all the heavenly or spiritual beings know, through the instrumentality of the Church, the boundless wealth that is in God's great gift—His Son—and the different methods and steps His Wisdom marked out for all his creatures. We quote the passage from the *Diaglott translation:*

"To me, the very lowest of the saints, was this favor given—to announce among nations the glad tidings—the *boundless wealth* of the Anointed One: even to enlighten all as to what is the [method of] administration [or operation] of that secret [Plan] which has been concealed from the Ages by that God who created all things; in order that now [henceforth] may be made known to governments and the authorities in the *heavenlies*, through [the instrumentality of] the congregation [the Church] the *much diversified wisdom* of God, according to a Plan of the Ages, * * * which He purposed in Christ Jesus our Lord."

It would appear, then, that God's bountiful Plan and diversified Wisdom contain something of interest to the angels, and, if of interest to any, of special interest to those confined, or restrained, and awaiting a trial in the judgment of the great Millennial Day. They see the saints and seek to look into things revealed by the Spirit and Word to these; but in no other way can they learn of their future, or what provision has been made for themselves in the boundless wealth and diversified Wisdom of God, because, as here stated, it is to be "made known" "through the Church."

Other Sermons Preached to Angels.

These condemned angels have been learning much since the first text and sermon; not only the lesson of our Lord's obedience and exaltation (1 Peter 3:18-20; 1 Timothy 3:16), but also of His followers; for we read that "*we* are made a spectacle both to *angels* and to *men.*" (1 Corinthians 4:9)—*Diaglott.*) The spectacle and lesson are to both men and angels for the reason that both men and angels will shortly be judged by the Church, and blessed by it, if found obedient and worthy of life. When the testimony in due time is given, all things, both in heaven (the spiritual condition) and on earth (the human), shall bow to Jehovah's Anointed and confess Him their Lord and Ruler; and those who refuse obedience to His righteous authority shall be cut off from life—destroyed as unworthy of life.—Isaiah 45:23; Romans 14:11; Acts 3:23.

The angels that sinned in the days of Noah have had a bitter experience since: no doubt death would have been preferable in many respects. Cut off from association with good angels, and placed in companionship of each other and Satan, without God and having no hope, they must have had a terrible experience with sin's demoralizing effects, while their observation of mankind, dying on account of sin, would lead them to surmise that death might ultimately be their portion also. That such was the fear of these unclean spirits is evidenced by the protest of one whom the Lord cast out: "Art thou come to destroy us?" (Mark 1:24; Luke 4:34; Matthew 8:29.) But this no more proves that their suppositions were correct, than the belief of millions of professed Christians, that nine-tenths of humanity will be everlastingly tormented, proves that to be so. The fact is, we find that Satan, who taught men thus to blaspheme God's character by his misrepresentation of the Divine Plan, was the master and chief over these cast-down spirits; and evidently he has misrepresented Jehovah's Plan to the imprisoned spirits as he has to men. He is the father of lies.

Neither can we forget the respectful conduct of the fallen spirits toward our Lord and his Apostles and the message they delivered; far more respectful indeed than that of the strictest sect of the Jewish Church. While the latter scoffed and said, "Is not this Jesus, the son of Joseph?" (John 6:42), the fallen spirits exclaimed, "Thou art the Son of God." (Mark 3:11.) While the former said, "Thou hast a devil and art mad," the latter said, "I know Thee who Thou art, the *Holy One* of God."—Mark 1:24.

The "legion," which had crazed the Gadarene, worshiped Christ, acknowledging Him to be the "Son of the Most High God."—Mark 5:6, 7.

While they respected the true, they opposed the false, saying to some who pretended to exorcise them—"Jesus I know, and Paul I know, but who are ye? And the man in whom the evil spirit was leaped on them and overcame them."—Acts 19:16.

Both Jews and Gentiles beat and stoned the messengers of God, when they came among them with the glad tidings of salvation; but *some* of these fallen angels seemed desirous of spreading the glad tidings. One followed the Apostle Paul and Silas, saying, "These men are the servants of the Most High God, which show unto *us* [angels and men] the way of salvation."—Acts 16:17.

If God has some blessing for these fallen angels in event they reform we shall be glad. But the Scriptures are very explicit in declaring that Satan, their prince, is incorrigible, and will be destroyed.—Hebrews 2:14.

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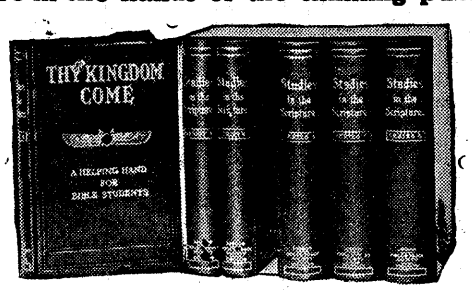

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BOOK OF MORMON NO PART OF BIBLE

Reply to an Elder of a "Reorganized" Mormon Church Concerning Certain Startling Divergencies Between the Book of Mormon and God's Inspired Word, the Bible.

"If they speak not according to this Word, it is because there is no Light in them."
—*Isaiah* 8:20.

RECENTLY there came to our attention some correspondence between a Bible Student of an eastern city and the Pastor of a western Mormon Church. For the benefit of our readers we are pleased to make a few interesting extracts from the response which denies the assertion that the Mormon volume harmonizes with the infallible Word of God and should be accepted as a Divine Revelation of equal importance to the Bible:

"DEAR SIR AND BROTHER:—

"I am pleased to note your apparent sincerity and earnestness in religious matters; yet we must agree that to be conscientious is not necessarily to be right. Many of our forefathers were doubtless conscientious when they engaged in crusades, 'holy wars,' burned one another at the stake and advocated the horrors of the Inquisition; verily believing they were imitating the characteristics of Jehovah—but they were *wrong*, in thought and in act, as every honest, right-minded person must now admit.

"As for my opinion of the 'Book of Mormon,' also 'Doctrine and Covenants,' by Joseph Smith, I have made examination of both, and find them to contain numerous errors, contradictions to the Bible, as I shall herein endeavor to briefly but clearly point out. In fact, candidly speaking, I have never heard the creed of your church entirely harmonized with the very Book of Mormon which you advocate as God's Revelation to man. For instance, you assert in your creed 'That men shall be punished for their own sins, and not for Adam's transgression.' But how does this comport with the statement found in II Nephi 1:8 (Book of Mormon), which reads, 'All men were lost because of the transgression of their parents'? Thus far, I must admit, the Book of Mormon does agree with the Bible—but it does not agree with your own creed, which, by the way, you declare to be the same creed 'as promulgated by Joseph Smith during his life time.' Now if I should become a Mormon, which would you have me accept, your Church Creed, or the Book of Mormon, as my guide to faith?

"But the Bible statement is clear. It explains that 'By one man's (Adam's) disobedience, sin entered into the world, and death by sin.' (Romans 5:12.) This accounts for the open fact that innocent children go into death, the same as does the vilest sinner that ever lived. The penalty of death must be paid by all, because of the transgression of Father Adam. The justice of the arrangement is seen when we learn that death does not mean eternal nor purgatorial torture (advocated by the Book of Mormon and the false creeds of the 'dark ages'). On the contrary, all go into the death condition, into the tomb, to await the resurrection. It is much better that all are condemned *in the one man* (Adam) than to be condemned in an *individual* manner to death; because this enables all to be released, eventually, from death 'by ONE MAN'S obedience,—by the Ransom-sacrifice of Christ. For a more detailed explanation of the matter I am referring you to Pastor Russell's volume entitled 'The Divine Plan of the Ages,' which I am sending under separate cover, with my compliments. I invite your attention particularly to Chapter VII.

"Briefly, some of the most apparent divergencies between the Book of Mormon and the Bible are these:

"First.—It teaches the doctrine of 'future torment,' which is a libel on the character and purpose of a just and loving Creator. The Bible, to the contrary, explains that the wicked shall be punished with 'everlasting *destruction*'—not everlasting preservation. (2 Thessalonians 1:9.) This complete destruction of the incorrigibly wicked is pictured by the Revelator by the most forceful symbol of destruction that can be imagined—'a lake of fire burning with brimstone.' The Book of Revelation abounds in forceful symbols which illustrate the various features of God's Plan, and the ultimate destruction of the wicked is no exception. The Bible says plainly 'all the wicked will God destroy.'—Psalm 145:20.

"Second.—Mormonism teaches that the great JEHOVAH, the all-powerful One, who 'inhabiteth eternity,' was at one time an imperfect, sinful, wretched human mortal—if words mean at all what they say; for it is an oft-repeated phrase in Mormon literature, celebrated by your foremost writers as an 'eternal truth,' that '*As man now is, God once was; as God now is, man may become.*' Hear the LORD'S own Word to the contrary, however: 'From everlasting to everlasting Thou art God.' (Psalm 90:2.) 'For I am God, and there is none else; I am God, and there is none like Me.' (Isa. 46:9.) 'I am the LORD, *I change not.*' (Mal. 3:6.) 'I am the LORD. * * * My glory will I not give to another.'—Isa. 42:8.

"Third.—The Book of Mormon teaches that the very body which goes down into the grave will be the body that will be resurrected. (II. Nephi 6:5.) This is in violation of St. Paul's statement, 'How are the dead raised up, and with what body do they come? * * * Thou fool; * * * thou sowest not that body that shall be.'—I Corinthians 15:35-37.

"Fourth.—The Book of Mormon teaches that all heathen people who lived and died before Christ's First Advent and death will be greatly advantaged over the majority who have lived since Calvary, in that God has provided they shall come forth perfect, and have a part in the First Resurrection. In Mosiah 8:6 (B.M.) we read, 'These are they that have died before Christ came, in their ignorance, not having salvation declared unto them. And thus the Lord bringeth about the restoration of these; and they have a part in the First Resurrection.' The Bible, on the contrary, clearly teaches that only the Church (established by our Lord at His First Advent) will have part in the First Resurrection (Revelation 20:4-6), and that instead of the ancients having precedence over the Gospel Church, contrariwise 'God hath provided some better thing for US, that they [the worthy ones who lived before Christ's first advent] without us should not be made perfect.' (Hebrews 11:40.) Even John the Baptist, who was the last of the Prophets, and probably the greatest of them, having died a few months before Jesus' death and resurrection, was not privileged to be counted in as a member of the Kingdom Class, the Gospel Church, which was not fully established until Pentecost. (See Matthew 11:11.) He, like all other Ancient Worthies, will come forth in the resurrection, and be given perfect life on the human plane, which was intended for all mankind in the beginning. But the 'Kingdom of Heaven Class' which is now being selected from amongst men, are to have a greater honor than even that: they shall be partakers of His resurrection, the First (Chief) Resurrection, to glory, honor and immortality—Divine Nature.

"Fifth.—Mormonism teaches that man's future glory will depend upon marriage and offspring, and that sex relations and propagation of species will ever continue in the spirit realm, amongst the 'worthy ones' who have made use of the powers of propagation while on earth. We read (Doctrine & Covenants, 132:15-17), 'If a man marry him a wife in the world, and he marry her not by me * * * their covenant and marriage are not of force when they are dead * * * but are appointed angels in heaven * * * to minister for those who [enjoy "Celestial Marriage" and] are worthy of a far more, and an exceeding, and an eternal weight of glory; for these angels did not abide my law, therefore they cannot be enlarged [cannot propagate] but remain separately and singly, without exaltation in their saved condition to all eternity, and from henceforth are not gods, but are angels of God, forever and ever.'

"From this I must conclude that if a Christian has not at least taken one wife in accordance with Mormon Church sanction during the period of his earthly sojourn, he will not be counted worthy of 'a far more, exceeding and eternal weight of glory' beyond the grave. What, then, shall we say of our Lord Jesus Himself, who was not married? And how shall we regard His suggestion that other faithful ones 'have made themselves *eunuchs* for the Kingdom of Heaven's sake; he that is able to receive it let him receive it?' (Matt. 19:12.) Will those who sacrifice earthly privileges 'for the Kingdom of Heaven's sake' stand lower in the future than those who do not? Mormon doctrine says they will, but Jesus and His Apostles declare to the contrary. Read St. Paul's masterful argument on this point in 1 Corinthians 7:8, 9, 28. We should bear in mind, however, that he was not giving advice to the world, but only to the Church—all of whom have 'presented their bodies a living sacrifice,' foregoing such things as may be right and proper for the *natural* man to enjoy. It is by their sacrifices of earthly rights and privileges that such shall eventually attain to 'glory, honor and immortality'—Divine Nature—beyond the veil. The remainder of the world, who do not sacrifice, but who may eventually come into harmony with God during Messiah's Kingdom, shall be restored to perfect *human* nature, from which they fell in Eden. Humanity, even when perfected, will therefore be 'a little lower than the angels,' whereas the Church, who have sacrificed earthly rights, shall be like unto their Heavenly Bridegroom, 'far *above* angels, principalities and powers.' There is no command in the matter; each one must decide for himself how much or how little he shall sacrifice.

"Sixth.—The Book of Mormon teaches that water immersion is 'for the remission of sins.' Such a theory forces us to the conclusion that saintly Presbyterians, saintly Methodists and other good, well-meaning people, who have never undergone water-immersion, are doomed to 'endless torture' or to years in purgatorial fire, if such be the penalty for unremitted sin. Is it not better to accept the plain Bible teaching that the dead are dead, awaiting the resurrection, and that all will come forth during Messiah's reign, to be taught at the hands of the Heavenly Bridegroom and Bride, until 'none will need to say to his neighbor, Know the Lord, for all shall know Him from the least unto the greatest'? Then the soul that will not hear that Prophet (The Christ) shall be *destroyed* from amongst the people—not roasted or tortured, but punished with 'everlasting destruction.'—See Acts 15:14-17; 3:19-23; Jer. 31:31-34.

"It is true that John the Baptist did teach water baptism 'for the remission of sins.' But John's baptism was for Jews only, who were already recognized as typically cleansed by their Atonement-day sin-offerings. To these John's baptism signified repentance from recognized sin, violations of their Law Covenant, and a typical cleansing from them, a return to a condition of righteousness of heart, as in the day when they were all 'baptized into Moses in the sea and in the cloud' (1 Corinthians 10:2) at the crossing of the Red Sea. John's baptism was applicable to none others. As an illustration, notice that when St. Paul visited Ephesus he found some believers who seemed to be lacking certain gifts of the Spirit at that time amongst believers. Inquiry developed the fact that they had been baptized with 'John's baptism'—the baptism of repentance and washing away of sins in water. Then the Apostle instructed them more fully, assuring them that John's baptism was all right in its time and place, but that they should be baptized in the name of Jesus—baptized into Christ. They were baptized properly and received the Holy Spirit. (Acts 19:1-7.) After all, water immersion is at the most but a picture. It is symbolical of what must have previously taken place in the heart.

"Turning to Romans 6:3-6 we find that the Apostle is here enjoining baptism and laying great stress upon it, and yet never refers to water baptism. So great is the stress laid upon baptism that the Apostle declares, 'If we have been planted together in the likeness of His death we shall also be in the likeness of His resurrection.' In other words, the Apostle's intimation is that if we share with Christ in His true baptism we shall also share with Him in His resurrection. The real baptism, the baptism into sacrificial death, is what was referred to by our Lord, just before His death on the cross: 'I have a baptism to be baptized with, and how am I straitened (in difficulty) until it be accomplished!' (Luke 12:50.) He said these words three and a half years after His water immersion, and could not have referred to that. And, by the way, would you for a moment conclude that the water baptism *of Jesus* was 'for the remission of sins'? Surely not. It was a symbol of His real immersion into sacrificial death. And so with us, if we are His footstep followers.

"Seventh.—The Book of Mormon teaches that Adam transgressed in order to bring forth offspring, and that if he had not thus 'transgressed,' the human race could not have been propagated. It says (II. Nephi 1:8), 'If Adam had not transgressed * * * they would have had no children; wherefore they would have remained in a state of innocence, having no joy. * * * Adam fell that men might be.' Now this could not be true, since the Creator 'blessed them and said unto them, Be fruitful and multiply.' (Genesis 1:28.) And please note, God gave them this instruction *before they transgressed;* and since He told them to bring forth children, it would not be any transgression for them to obey the voice of God. But you say, when Eve fell, Adam was *forced* to do likewise to keep in harmony with his wife so they could together fulfil God's first command to 'replenish the earth.' Why so? Why should not Adam seek to bring Eve and their children *up* out of sin, instead of going down into sin himself? Furthermore, do *duties* ever conflict? Do God's commands oppose one another? Does God place His creatures in positions where they are *compelled to sin* in order to obey Him? If so, then *God* and not Adam is the responsible party in the transgression, because poor Adam could not have done otherwise! Whichever way he might turn would have been to disobey one or the other of God's commands, according to the Book of Mormon.

"My conclusion is that the Book of Mormon is a concoction of the Adversary. I do not say that Joseph Smith was an evil person, necessarily; but it is apparent that the 'fallen angels' deceived him into thinking he had a revelation from Jehovah, whereas he must have received his revelation from the hosts of Satan; because God would not have said one thing in the Bible, and a totally different thing in the Book of Mormon.

"I shall be pleased to hear from you after you have carefully and prayerfully considered all the facts as set forth in Pastor Russell's treatise of 'The Divine Plan' which I am sending you. I cannot but believe that after you have there noted the evidences of God's goodness, mercy, justice and love, you will go on your knees, as I did, and ask forgiveness for having ever libeled His holy name by charging such preposterous atrocities to His righteous purpose, as so many have done in the past by accepting 'eternal torture' as the wages of sin. I can sympathize with you fully, my dear Brother, for I am persuaded you really want to love God—you *do* love Him to a degree, I am sure, but you have been at a loss to reconcile His manifest Justice and Love with the 'doctrines of demons' embraced by theologians of the 'dark ages' and incorporated later into your own Book of Mormon. My prayers and wishes are for your highest spiritual welfare. Believe me, your servant in Christ, ————."

BAPTISM FOR THE DEAD

"Else what shall they do which are baptised for the dead, if the dead rise not at all?"—1 *Corinthians* 15:29.

A MISAPPREHENSION of the Apostle's meaning in the above text led, during the "dark ages," to substitutionary baptism: Christian people, whose friends had died without baptism, were baptized for them representatively. Correct views of what constitutes the real baptism quickly show us the inconsistency of such procedure. One person could no more consecrate himself for another person than he could transfer either his natural or his spiritual life to another person. (Matt. 25:8, 9.) This misapprehension of the Apostle's words, however, has led to confusion in the minds of many, who fail to recognize how great a falling away took place shortly after the death of the Apostles, and how wild and unreasonable were many of the theories and customs then introduced.

The Apostle's topic in this chapter was the resurrection of the dead, and he is in the above text sustaining and elaborating that doctrine. Evidently assaults had been made upon the faith of the Church at Corinth respecting the resurrection of the dead. As a part of his argument, in the verse under consideration, he calls the attention of the Church to the fact that they had all been baptized, and that their baptism signified or symbolized death. He then, by way of showing them the inconsistency of the new position, inquires wherein would be the wisdom or value of such a consecration to death, as their baptism suggested, if the new theory that the dead rise not at all were true. They had consecrated themselves to be members, to die one with the other, and one for the other in fellowship with Christ, and thus to be dead with Him, and as members of His body, members of the great Atonement Sacrifice *on behalf of the dead world,* because they hoped in the promised resurrection.

The Apostle's argument is that the whole Christian position stands or falls together. If there is no resurrection of the dead, then those who are fallen asleep in Christ are perished, as well as the remainder of the world; and if such be the case, and if there is no future hope either for the Church, or for the world through the Church, why should we consecrate our lives unto death? We are baptized *into death* with Christ, baptized for the judicially dead world, to the intent that we may by and by be associated with Him as the *Life-giver* of the world—the Seed of Abraham.—Gal. 3:14, 29; Heb. 11:40.

The Bible Students Monthly

International Bible Students Association, *Publishers.*

Vol. VII. BROOKLYN, N. Y. No. 9

TO US THE SCRIPTURES CLEARLY TEACH

That the Church is "the Temple of the Living God"—peculiarly "His workmanship"; its construction has been in progress throughout the Gospel Age—ever since Christ became the world's Redeemer and Chief Corner Stone of His Temple, through which, when finished, God's blessing shall come "to all people," and they find access to Him.—1 Corinthians 3:16, 17; Ephesians 2:20; Genesis 28:14; Galatians 3:29.

That meantime the chiseling, shaping and polishing of consecrated believers in Christ's Atonement for sin progresses; and when the last of these "living stones," "Elect and precious," shall have been made ready, the great Master Workman will bring all together in the First Resurrection; and the Temple shall be filled with His glory, and be the meeting place between God and men throughout the Millennium.—Rev. 15:5-8; 21:3.

That the Basis of Hope, for the Church and the World, lies in the fact that "Jesus Christ, by the grace of God, tasted death for every man," "a Ransom for all," and will be "the true Light which lighteth every man that cometh into the world," "in due time."—Hebrews 2:9; John 1:9; 1 Timothy 2:5, 6.

That the Hope of the Church is that she may be like her Lord, "see Him as He is," be "partaker of the Divine nature," and share his glory as His joint-heir.—1 John 3:2; John 17:24; Romans 8:17; 2 Peter 1:4.

That the present mission of the Church is the perfecting of the saints for the future work of service; to develop in herself every grace; to be God's witness to the world; and to prepare to be kings and priests in the next Age.—Ephesians 4:12; Matthew 24:14; Rev. 1:6; 20:6.

That the hope for the World lies in the blessings of knowledge and opportunity to be brought to all by Christ's Millennial Kingdom—the Restitution of all that was lost in Adam, to all the willing and obedient, at the hands of their Redeemer and His Glorified Church—when all the wilfully wicked will be destroyed.—Acts 3:19-23; Isaiah 35.

We affirm the pre-existence of Jesus as the mighty Word (Logos)—Spokesman—"the beginning of the creation of God," "the First-Born of every creature," the active Agent of the Heavenly Father, Jehovah, in all the work of creation. "Without Him was not anything made that was made." — Revelation 3:14; Colossians 1:15; John 1:3.

We affirm that the Word (Logos) was made flesh—became the Babe of Bethlehem—thus becoming the Man Jesus, "holy, harmless, undefiled, separate from sinners." As we affirm the humanity of Jesus, we equally affirm the Divinity of Christ—"God also hath highly exalted Him, and given Him a name which is above every name."—Hebrews 7:26; Philippians 2:9.

We acknowledge that the personality of the Holy Spirit is the Father and the Son; that the Holy Spirit proceeds from both, and is manifested in all who receive the begetting of the Holy Spirit and thereby become sons of God.—John 1:12; 1 Peter 1:3.

We affirm the resurrection of Christ—that He was put to death in flesh but quickened in Spirit. We deny that He was raised in the flesh, and challenge any statement to that effect as being unscriptural.—1 Peter 3:18; 2 Corinthians 3:17; 1 Corinthians 15:8; Acts 26:13-15.

FREE LITERATURE!

Send postal-card request to the editor for free copies of this paper. Some of the interesting subjects you may have for asking are:

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What Is Baptism?
The Law of Retribution.
Philosophy of Sin Atonement.
Where Are the Dead?

CARDINAL GIBBONS ON CHURCH UNITY

REVIEW OF A STRONG PLEA FOR A UNITED CHRISTENDOM

Two Masterful Discourses Compared—Many Points of Likeness as Well as of Difference—One Shepherd, One Flock—One Head, One Body—One Heavenly Bridegroom, One Heavenly Bride—Children of the Church—One Holy Catholic Apostolic Church.

PASTOR RUSSELL, at the New York City Temple, recently preached a strong sermon on "Church Unity." He took for his text Matthew 23:8, "One is your Master, even Christ; and all ye are brethren." He said in part:

Some time ago, in the Cathedral at Baltimore, Cardinal Gibbons delivered a remarkable discourse advocating a united Christendom. His strong plea contains many good thoughts, some of which I will now read:

"It was manifestly the desire of Christ that all His disciples should be united in the profession of one faith. In His admirable prayer before His passion He says: 'I pray for them also who through their word shall believe in Me, that they all be one, as Thou, Father, art in Me, and I in Thee, that they also may be one in Us; that the world may believe that Thou has sent Me'; because the unity of the Church is the most luminous evidence of the Divine mission of Christ.

"Unity of government is not less essential to the Church of Christ than unity of doctrine. Our Divine Savior never speaks of His churches, but His Church. He does not say, 'Upon this rock will I build My Churches,' from which words we must conclude that it never was His intention to establish or to sanction various conflicting denominations, but one corporate body, with all the members united under one visible head; for as the Church is a visible body, it must have a visible head.

Unity of Faith and Government.

"Our Savior calls His Church a sheepfold. 'And there shall be one fold and one Shepherd.' What more beautiful or fitting illustration of unity can we have than that which is suggested by a sheepfold? All the sheep of a flock cling together. If momentarily separated, they are impatient till reunited. They follow in the same path. They feed on the same pastures. They obey the same shepherd, and fly from the voice of strangers. So did our Lord intend that all the sheep of His fold should be nourished by the same sacraments and the same bread of life; that they should follow the same rule of faith as their guide to Heaven; that they should listen to the voice of one Chief Pastor, and that they should carefully shun false teachers.

"His Church is compared to a human body. 'As in one body we have many members, but all the members have not the same office; so we, being many, are one body in Christ, and everyone members one of the other.' In one body there are many members, all inseparably connected with the head. The head commands; and the foot instantly moves, the hand is raised and the lips open. Even so our Lord ordained that His Church, composed of many members, should be all united in one supreme visible head, whom they are bound to obey.

"The Church is compared to a vine, all of whose branches, though spreading far and wide, are necessarily connected with the main stem, and from its sap they are nourished. In like manner our Savior will have all the saplings of His vineyard connected with the main stem, all draw their nourishment from the parent stock. In fact, our common sense alone, apart from the revelation, is sufficient to convince us that God could not be the Author of various opposing systems of religion. God is essentially One. He is Truth itself. 'God is not the God of dissension, but of peace.'

"I see perfect harmony in the laws which govern the physical world we inhabit. I see a marvelous unity in our planetary system. Each planet moves in its own sphere, and all are controlled by the central sun. Why should there not also be harmony and concord in that spiritual world, the Church of God, the grandest conception of His omnipotence, and the most bounteous manifestation of His goodness and love for mankind?

"Hence, it is clear that Jesus Christ intended that His Church should have one common doctrine, which all Christians are bound to believe, and one uniform government, to which all should be loyally attached. Where, then, shall we find this essential unity of faith and government? I answer, confidently, Nowhere save in the Catholic Church."

Pastor Russell Agrees with Cardinal.

I am pleased to say that I can agree most heartily with Cardinal Gibbons' presentation in almost every particular. Unquestionably sectarianism is wholly out of accord with the teachings of the Scriptures. St. Paul declares that it is a proof of carnality, of a fleshly mind, of an unspiritual state. (1 Corinthians 3:3-7.) All Christians—both Catholic and Protestant—are coming to realize this fact, although but a few years ago some claimed that sectarianism led to a greater zeal and energy in the Divine service.

All conversant with history will understand what I mean when I say that God has been pleased to permit an illustration—first, a united Christendom, and second, a divided Christendom. For long centuries there was in Europe practically but the one Church—Roman Catholic. The results were not all that could be desired. That unity brought neither secular nor religious education, nor did it bring to the world the Millennium. Rather, throughout that long period ignorance and superstition held sway. During the last few centuries we have had the division of Christendom into various sects and parties. While the results are not satisfactory, not what the Word of God prompts us to desire and expect, nevertheless this divided condition has certainly tended toward greater freedom of thought, greater liberty from ignorance and superstition.

Which Is the True Church?

Agreeing with all the Scriptural premises laid down by Cardinal Gibbons, we must, nevertheless, dispute his conclusion that this one Church, which Christ declared He would build upon the Rock of Truth, and which would grow to a glorious Temple composed of living stones, of which St. Peter was one, is the Roman Church. Equally we disagree with our Baptist, Presbyterian, Methodist, Lutheran and Congregational systems when they each profess to be the one Church. Our contention is that all who turn their backs upon sin, accept the Lord Jesus as their Savior, approach the Heavenly Father in full consecration through Jesus and who receive the begetting of the Holy Spirit of God—all such are sons of God, whether or not they join the Roman Catholic, the Congregational, the Methodist, the Presbyterian or other human systems.

Furthermore, our contention is that not one of these human systems, Catholic or Protestant, is recognized of God. They are all human institutions — originated by men and maintained by men. Sometimes good men and sometimes bad men have to do with their organization and maintenance. Indeed, we hold that each consecrated believer is a child of God wherever he may be—inside or outside of all denominational walls or creeds.

In the Scriptures the true Church of Christ is described as "the Church of the First-borns, written in Heaven." (Hebrews 12:23.) Will our Protestant friends claim that their church roll corresponds to "the Lamb's Book of Life"? (Revelation 21:27.) Would Christians of any denomination dare to make such a claim? Most assuredly, No! We all realize that at the very most the various sects and parties of Christendom are composed of wheat and tares; and that, so far as human judgment can discern, the tares are vastly in the majority.

Christian Union Never Lost.

From this standpoint we perceive that the great masses, Catholic and Protestant, never were the Church of Christ. They have been children of this world, not spirit-begotten New Creatures in

(*Continued on 2d page, 2d column.*)

THE BIBLE STUDENTS MONTHLY

W. F. HUDGINGS, Editor.

13, 15, 17 HICKS ST., BROOKLYN, N. Y.

Monthly—12 cts. a year. Single copies, 1c.

An Independent, Unsectarian Religious Newspaper, Specially Devoted to the Forwarding of the Laymen's Home Missionary Movement for the Glory of God and Good of Humanity.

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Little-Known Facts About Hell.

BY C. J. WOODWORTH.

The average man believes in hell, but thinks few people go there and nobody knows much about it. The Bible is the only authority on the subject, and no one can know anything about it, aside from the Bible.

When we consider Christ's statement that unless a man loves Him more than "father, and mother, and wife, and children, and brethern, and sisters, yea, and his own life also, he cannot be my disciple" (Luke 14:26), and reflect that probably not one professed Christian in a hundred has reached either this standard or the other one which He set in the same chapter, that "Whosoever he be of you that forsaketh not all that he hath, he cannot be My disciple" (Luke 14:33), it should make us willing to consider carefully what is to become of the 9,999 out of every 10,000 of earth's population that do not meet these conditions.

We all know that "The wicked shall be turned into hell, and all the nations that forget God" (Psa. 9:17); but how many of us know that they will be re-turned there; that the passage, correctly translated, reads, "The wicked shall be returned into hell, all the nations that forget God"—showing that there are nations which go into hell once, come out of hell, learn of God, forget Him and are returned there.

We may all know (Judges 11) that Korah or Core went to hell, but how many of us know that he was accompanied to this place by his house, with all his household goods, and two other establishments similarly equipped?—*Num.* 16:32, 33.

We may all know that the Sodomites went to hell (Gen. 19), but how many know that they were accompanied by the city in which they lived and that there are other cities there?—*Matt.* 11:23.

We may all suppose that many heathen warriors of long ago went to hell, but how many of us know that they took with them their weapons of war, and that their swords are there now, under their heads, with what is left of their bones?—Ezek. 32:27.

We may understand that the wealthy go to hell, but how many of us know that in the same place are sheep, gray hairs, worms, dust, trees and water?—*Psa.* 49:14; *Gen.* 44:31; *Job* 17:13-16; Ezek. 31:16.

We may all know that bad men go to hell, but how many of us know that the Ancient Worthies, Jacob and Hezekiah, fully expected to go there, and that faithful Job prayed to go there?—*Gen.* 37:35; *Job* 14:13.

We may all wish to keep out of hell, but how many of us know that David said there is not a man that liveth that shall deliver his soul from its power and that Solomon says thou goest there, whosoever thou art?—*Psa.* 49:10; *Eccl.* 9:10.

We may think that those who go to hell go there to stay forever, but how many of us know that Samuel said, "The Lord killeth and maketh alive; He bringeth down to hell and bringeth up" out of hell, and that David said God has the same power to aid those in hell that He has to bless those in heaven?—1 *Sam.* 2:6; Psa. 139:8.

We may think that those who go into hell never come out, and that there is no record that any have come out, yet there are at least two persons in history who have been in hell and come out of hell. One is Jonah, who prayed in hell and was delivered from hell (Jonah 2:2), and the other is Christ, whose soul went to hell, but "His soul was not left in hell," for God raised him up out of it. (Acts 2:31.) And when Christ came out of hell He brought with Him "The keys of hell" and now has the power and the right to let all its captives free.—Rev. 1:18.

We may suppose that hell is to last forever, but the Prophet speaks of its coming destruction, and John the Revelator says that it is to be made to "deliver up the dead" which are in it, and it, itself, is to be destroyed.—*Hosea* 13:14; Rev. 20:13.

The last passage cited affords the explanation of the whole subject, for in the margin opposite Rev. 20:13 the translators have explained that the word "hell" means "grave." Reversely, in the margin opposite 1 Cor. 15:55, the translators have explained that "grave" means "hell." The terms are interchangeable and the meaning is the same. In every place in this article in which the citations appear in *italic type*, the translators have rendered Sheol or Hades by "grave" or "pit" instead of "hell."

A STRONG PLEA FOR A UNITED CHRISTENDOM.

(*Continued from 1st page, 4th column.*)

Christ, not living stones in the Temple, not branches of the True Vine, not members of the "little flock." They have been worldly people with religious sentiments and good desires, who misunderstood the Bible teaching that only the sanctified are in Christ Jesus, called to be saints. (1 Corinthians 1:2.) What these large numbers of well-meaning but mistaken people have done in the way of organizing churches, lodges, banks, etc., has had nothing whatever to do with the great organization which God effected eighteen centuries ago and which has persisted as a unit ever since.

The True Church has never been divided. Each member is united with the Lord, the Head, and through Him to every other member of His Body, which is the Church. In this one Church there has always been maintained one Lord Jesus, one faith—His Word of Promise—and one baptism—consecration into His death.—2 Timothy 2:11, 12; Ephesians 4:4-6.

Does some one say, "Where is the history of this Church?" We answer in the words of the Apostle, "The world knoweth us not, even as it knew Him not." (1 John 3:1.) The world of Jesus' day were the professed religionists. Yet they knew not the great Redeemer whom God had sent; and they crucified Him. Similarly, all down the Gospel Age, the great religious teachers of the various systems have not recognized the members of the Body of Christ.

This is the very point which St. Paul emphasizes. He declares that the fact (and the philosophy of the fact) that the Church are members of Christ is to the world—both the religious world and the irreligious world—a Hidden Mystery. It is outside of their theory, their understanding. Hence it is that the most saintly characters, both Catholic and Protestant, have been martyrs, as Jesus was, as St. Stephen was, as all the Apostles were, as all the faithful were during the intermediate centuries; and as some yet may be if an outward union be effected such as once prevailed—in the Dark Ages.

Counterfeiting the True Church.

If we now declare that to a certain extent the True Churh has been counterfeited by both Catholics and Protestants, let no one suppose that we wish to speak unkindly. We do not charge that these counterfeits of the True Church were made intentionally, but merely that the Church, coming under the control of brilliant minds not spirit-begotten, followed their misrepresentations of God's Word.

For instance, the average Roman Catholic does not know that he is not a member of the Church. But Cardinal Gibbons will not deny the fact, neither will any other ecclesiastic. Their teaching, most explicitly, is that the Pope and the other religious instructors compose the Church, and that the people are the children of the Church. Thus the Catholic Church appropriates the words of Jesus respecting the "little flock," etc., and applies them to the clergy, not to the congregation. This is the secret of Papacy's great mistake. In their ecclesiastical system they have a counterfeit of the True Church. Because the Scriptures declare that the Lord's faithful "little flock," "the Church of the living God," will reign with Christ, therefore Papacy claims the right to reign with Heavenly authority over the kingdoms of earth. Papacy's endeavor to carry out this erroneous reasoning has led to many grievous persecutions and wars.

If Papacy has the counterfeit of the True Church and the True Reign of Christ, what does the Bible teach respecting the genuine? This: That the experiences of the unknown, despised, saintly followers in the footsteps of Jesus constitute their preparation for a share in the Kingdom with their Lord. When the full number of the elect Church, predestined of the Father, shall have been gathered out of the world and glorified, then God's Kingdom shall be established on earth, and they shall be joint-heirs with the King of kings—Jesus Christ. His Kingdom will rule the world, not by guns and swords, not by burnings at the stake and inquisitionary torments, but by Heavenly power.

What our Catholic friends have is merely a foreshadowing of the Truth respecting the Church as a mother. The Scriptures teach that when Christ shall institute His Millennial Kingdom for the uplifting of mankind, He shall have a Bride—the Church (Revelation 19:9)—and shall figuratively beget children. That is, during the thousand years of His Reign the glorified Jesus will be the Everlasting Father, Giver of everlasting life on the earthly plane, to Adam and all of his children who will accept it on the Divine terms. Then the Church will be the mother, the caretaker, of all mankind, to bring the willing and obedient up to full human perfection and life everlasting. All who refuse this grace of God will be destroyed in the Second Death.

Are There Protestant Counterfeits?

Although Protestants repudiate the Catholic idea that the clergy alone constitute the Church, nevertheless in many denominations we see this insidious error in a slightly different form. This is notably true in the Episcopal Church, which puts the government into the hands of the clergy and treats the laity to a considerable extent as children. The Methodist Episcopal Church follows closely the same line of procedure. The Presbyterian and Lutheran systems also differentiate the clergy from the laity, even though the laity be given some recognition on the ecclesiastical boards, usually for the purpose of securing financial aid or legal advice.

Congregationalists, Baptists and Disciples most nearly recognize an equality between clergy and laity—that the entire Church of God is a Royal Priesthood. Yet even with these congregational bodies an attempt is made to separate clergy from laity and to hold all the spiritual power and authority in the hands of the clergy. In the Congregational Church this is done along financial lines through the Congregational Union. In the Baptist Church the Baptist Ministers Association holds reins over the people and tells them whom they may call for a pastor—whom the Association will ordain and whom refuse. Thus the same spirit is manifested in all these earthly systems and distinctly differentiates them all from the One True Church and her Scriptural regulations, which declare, "All ye are brethren; One is your Master, even Christ"; and One is your Pope, or Father, even God.

We ask Cardinal Gibbons to consider with us the Scriptural teachings which we have presented; namely, that the Royal Priesthood is composed exclusively of saints, whether clergy or laity; that this One Church is indivisible; that the Heavenly Father, the Husbandman of this True Vine, permits none to remain as branches, members of the True Church, unless they bring forth the true fruit of the Vine. We ask the Cardinal to consider the Scriptural teaching that this saintly class is now the Espoused Virgin mentioned by St. Paul (2 Corinthians 11:2); and that these are now awaiting the completion of their number, when the Heavenly Bridegroom, at His Second Coming, will receive them to Himself. By the power of the First Resurrection they will "be changed in a moment, in the twinkling of an eye," to be like their Lord. Then, as the Scriptures declare, will come the Marriage of the Lamb. (Revelation 19:7.) Shortly after that event will come the Millennial Kingdom and the regeneration of Adam's race—the giving to them of new life from the Life-Giver.

As for the great human institutions which more or less counterfeit Christ's Kingdom, these are also called vines in Scripture—the vine of the earth, in contrast with the Vine of the Father's right-hand planting. It is not for us to determine how much good and how much harm these earthly churches, vines of the earth, have accomplished. This our Lord will declare in His own season. But He tells us that the grapes borne by these vines—anger, malice, hatred, envy, strife, evil-speaking, etc.—will overflow the Winepress of the Wrath of God in the near future, and bring upon mankind that great Time of Trouble which our Lord declares will be such as never was before known.—Matt. 24:21; Dan. 12:1.

QUESTIONS WITH INSPIRED ANSWERS

Question.—Are the promises to the saints of the Gospel Age heavenly or earthly promises?

Answer.—"As we have borne the image of the earthly, we shall also bear the image of the heavenly." We are "partakers of the heavenly calling."—1 Cor. 15:49; 2 Tim. 4:18; Heb. 3:1; 6:4; Phil. 3:14; Eph. 2:6, 7; 2 Thess. 1:11, 12; 2 Tim. 1:9, 10.

Question.—Will the elect Church, the "overcomers," the "saints," continue to be human beings, "of the earth earthy?"

Answer.—"God hath given unto us exceeding great and precious promises, that by these we might become partakers of the *divine nature*"—"new creatures."—2 Pet. 1:4; 2 Cor. 5:17; Rom. 8:17, 18.

Question.—When will the full *change* (begun in us by a change of heart, called the begetting of the Spirit) be completed?—When shall we be made like Christ our Lord?

Answer.—"We [saints] shall all be *changed*." * * * "The dead [saints] shall be *raised incorruptible*, and we shall be *changed*, in a moment, in the twinkling of an eye * * * this mortal shall put on *immortality*." "Sown a natural [animal] body, it is raised a spiritual body." "Thus is *the* [special] resurrection of *the* [special, elect] dead."—1 Cor. 15:50-53, 42-44; Phil. 3:11.

Question.—Are full recompenses, either rewards or punishments, to be expected before the resurrection?

Answer.—"Thou shalt be recompensed at the resurrection of the just."—Luke 14:14; Rev. 11:18; Matt. 16:27.

Question.—What is the hope held out for all except the elect Church of the Gospel Age?

Answer.—The whole [human] creation groaneth and travaileth in pain together until now, waiting for the manifestation of the sons of God [the saints]." Then shall follow "times of restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began," in which "all the families of the earth shall be blessed" through the elect "Seed" of Abraham.—Rom. 8:22, 19; Acts 3:19-21; Gal. 3:16, 29.

Question.—Are the dead conscious or unconscious?

Answer.—"The dead know not anything."—Eccl. 9:5; Psa. 146:4; Isa. 38:18, 19.

Question.—Have the departed saints been praising the Lord all along during the past ages?

Answer.—"The dead praise not the Lord."—Psa. 115:17, 6:5; Eccl. 9:6.

Question.—Did the prophets receive their reward at death? or was it reserved in God's Plan to be given them at the beginning of the Millennium, the age of judgment?

Answer.—"The time of the *dead*, that they should be *judged*, and that thou shouldst *give reward* unto thy servants the *prophets*," is at the beginning of the sounding of the last trumpet, the seventh trumpet, at the end of the Gospel Age.—Rev. 11:15, 18; Psa. 17:15.

Question.—Were the apostles promised translation to heaven at death?—or must they wait for the Lord's second coming?

Answer.—"As I said to the Jews. Whither I go ye cannot come; so now I say *to you* [apostles]," "I will come again and receive you unto myself."—John 13:33; 14:3.

Question.—Was it proper for the saints of the Gospel Age, except such as would be living at the time of the Lord's return, to expect to be *crowned* at death?

Answer.—"When the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away."—1 Pet. 5:4; 2 Tim. 4:8; 1 Pet. 1:4, 5.

Question.—Did the Apostles expect glory at death or at the second coming of Christ?

Answer.—"When Christ who is our life shall appear, *then* shall ye also appear with him in glory."—Col. 3:4; 1 John 3:2.

Question.—David was one of the holy prophets: Was he rewarded by being taken to heaven?

Answer.—"David is not ascended into the heavens."—Acts 2:34.

Question.—How many had gone to heaven up to the time of our Lord's ascension?

Answer.—"No man hath ascended up to heaven but He that came down from heaven, even the Son of Man."—John 3:13.

Question.—Can He who created man destroy him? Can the soul be destroyed by its Creator

Answer.—"Fear Him who is able to *destroy* both soul and body in Gehenna [the 'Second Death']." "He spared not their souls from death." "The soul that sinneth, it shall die."—Matt. 10:28; Psa. 78:50; Ezek. 18:4, 20; Psa. 22:29; Joshua 10:35; Isa. 38:17; Psa. 56:13; 30:3; 119-175; Matt. 26:38; Isa. 53:10, 12.

Question.—How great importance did the Apostle Paul attach to the doctrine of the resurrection?

Answer.—"If there be no resurrection of the dead, then is not Christ risen. * * * Then they also which are fallen asleep in Christ are *perished*."—1 Cor. 15:13-18.

Question.—Are the unjust now being tormented in some unknown hell? or do they always meet the full penalty of their unrighteousness in the present life?

Answer.—"The Lord knoweth how to * * * reserve the unjust unto the day of judgment [the Millennial Day] to be punished."—2 Pet. 2:9; Job. 21:30.

Question.—What will be the end of those who when tried are found incorrigible—wilfully wicked?

Answer.—They shall "go away into a cutting off from life," "be punished with everlasting destruction [a destruction which will never be terminated by a resurrection];" for still "The wages of sin is death," "the Second Death;" and still the gift of God, eternal life, is to be had only in Christ. "He that hath the Son hath life;" he that hath not the Son shall not receive that gift.—Rom. 6:23; Rev. 20:14, 15; Matt. 25:46; 1 John 5:12; 2 Thess. 1:9.

What say the Scriptures about

SHEOL—HADES—HELL?

A very interesting pamphlet, explaining every verse in the Bible in which the original words are found that are translated into the English as "Hell," will be sent on postal-card request, free of charge, to any one. Address I. B. S. A., 15 Hicks Street, Brooklyn, N. Y.

The Value of Toil

Text:—In the sweat of thy face shalt thou eat bread.—Gen. 3:19.

THE Great Teacher said of the lilies of the plain, "They toil not, neither do they spin; yet I say unto you, that even Solomon in all his glory was not arrayed like one of these" (Matthew vi, 28, 29). Similarly we believe that in heaven the angels are free from toil. Divine power exercised in their interest makes toil unnecessary. He who created the angels and made the lilies is the same God by whose omnipotent power we human beings came into existence. We are surrounded by conditions which call for labor, toil, and sweat of face, as indicated in our text. Why are these things so? Why is man less favored by his Creator than the angels and the lilies? The answer to this query is found in God's great Book, the Bible. As Bible Students the majority of us know, of course, the answer to this query. And yet it may prove beneficial to us to examine the question afresh.

I remind you that the words of our text are God's comment upon the conditions which now obtain and which were made necessary by man's disobedience and the terms of his sentence. As originally created the conditions of sweat of face and battling with thorns and insects too numerous to mention were not necessary and were not imposed upon mankind. On the contrary, Adam was placed in Paradise, in the Garden of Eden, whose every prospect was beautiful. Its trees were fruitful, yielding a variety and an abundance of life-giving fruit for the maintenance of the king of earth and his queen, mother Eve. The responsibilities of the situation were merely to dress, or keep, the garden—to pluck its fruits and to prune the waste foliage to Adam's pleasement. Every necessity was provided, as surely as in the case of the angels and the lilies. The great change which thrust our first parents from Paradise is the result of "Original Sin"—disobedience to God.

The basis of the fall may be said to have been the temptation of the Serpent, but otherwise, too, we may say that it was the loss of faith in God on the part of Mother Eve. Had she properly continued in faith and trust, the Tempter's suggestions of disobedience would have been promptly rejected. His suggestion that the great Creator had been prompted by selfish motives in forbidding the fruit of one particular kind of tree should have been promptly recognized as slander. And the further suggestion that the God of all Grace and Truth lied to them and distorted the facts when he warned that disobedience would result in death—this misrepresentation should have been indignantly resented. But, alas! Mother Eve had not yet reached that degree of character development; she succumbed to the temptation, crude as it was. Her desire for knowledge ensnared her. A lesson to us in this connection is that any knowledge which may come to us as Bible Students, or come to others, along any lines out of accord with the Divine testimony, would be costly knowledge indeed.

"The Wages of Sin is Death"

The result of the disobedience might have been the smiting of our first parents by a thunderbolt, but, with gracious purposes, God permitted them to have what they undoubtedly preferred—death by a dying process of centuries. This gave Adam and his posterity contact with sin and its penalty. The Divine object in so doing is Scripturally declared to be that all mankind may learn of the "exceeding sinfulness of sin," its undesirability and the sureness of its penalty—death. Had it not been for God's intention by and by to send the Redeemer and to pay man's death penalty, and thus to make possible his reclamation from death conditions by re-creation processes, our race might better have been instantly smitten to oblivion in our first parents; and the Twenty Thousand Millions of Adam's children might better have remained unborn. However, the Bible clearly reveals that "as by man (Adam) came death, even so by a man (Jesus) also comes the resurrection of the dead. For as all in Adam die, even so all in Christ shall be made alive, every man in his own order." (I Corinthians xv, 21-23.)

The purpose of the Lord, clearly expressed, is that mankind in general shall have the blessed opportunity of sharing in the blessings of the Messianic Kingdom—the uplifting blessings, the restitution blessings, the resurrection blessings. St. Peter speaks of that thousand years of blessing as "times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began" (Acts iii, 21). Very clearly we discern God's wise purpose to be that as mankind through Adam are being made acquainted with sin, calamities, death, so in due time all shall be made acquainted with righteousness, Truth and the boon of life eternal in harmony with their Creator. In that "restitution time," by the contrast of the rewards of righteousness with the rewards of sin, the whole world shall be brought to a knowledge of the Truth and shall discern, not only the Justice of God, but also his Wisdom, Love and Power.

The Tree of Knowledge.

Truly enough, the forbidden fruit was of the tree of **knowledge.** The eating of that fruit did indeed bring with it to Mother Eve and to all her children knowledge. It has required Six Thousand years of experience under the reign of Sin and Death to learn one side, and it will require another One Thousand Years, the period of Christ's reign, to teach Mother Eve and her family the other part of the great lesson, namely, the knowledge of Good. By the conclusion of Christ's reign the entire race of Adam will know both Good and Evil experimentally and, we trust, the majority of them will have learned the lesson so thoroughly that they will be fully out of accord with sin in its every phase. But while acknowledging that the eating of that fruit has become the channel of these lessons in evil, as in good, we can see that these same lessons might have been much more readily inculcated otherwise, had our first parents rejected the temptation and proven loyal to their Creator.

Many misunderstand these words, "Cursed is the earth," to signify that our Creator put a special blight upon the fruitful and beautiful earth. On the contrary, while he could have brought the entire earth to full perfection before man's creation, he did not do so, but left the greater part of it in a condition accursed or unfit for human use and habitation even while man was in harmony with God. God merely "Prepared the Garden Eastward in Eden" for the trial, the testing, the proving of our first parents, because he knew what would be the result of that trial. He knew the end from the beginning. Divine foreknowledge is the basis of the statement, "Cursed is the earth for thy sake;" it is thus unfit for you, in your own interest, because I foreknew your transgression and what conditions would be most favorable for you, that your death sentence might bring you the largest degree of knowledge and the largest degree of experience in the most helpful manner.

Is it asked how the unfitness of the earth could inure to man's advantage as a sinner and why the Lord placed the cherubim with flaming sword to keep the way to the Tree of Life? We reply that all of the experiences of the wisest of mankind corroborate the Divine decision that it was wisest and for the best interests of Adam and his children that the curse, the sentence, should affect him in all of his relationships of life and particularly in respect to his earthly home. "Cursed is the earth for thy sake. Thorns and thistles shall it bring forth unto thee."

Greed—Selfishness—Meanness.

The battle for bread which started when our first parents were thrust out of the Garden of Eden and obliged to labor for their sustenance is a battle which has kept up ever since. It has had the effect of developing more and more in the human mind that evil quality called **greed** and **selfishness.** It has had the effect of making our race ignoble, mean. Father Adam, as the bread-winner of the family, surely had noble and generous qualities of heart and a great love for Mother Eve; yet one could imagine that, as age advanced upon him and he became six or seven hundred years old, the toil connected with his battle with the thorns and thistles was the more severe and that this would, of necessity, make him the more careful, the more frugal, even, perhaps, to the extent of parsimony and meanness. Similar experiences developed the same quality in all of his children, and the habit so grows upon us that, not merely are those who have the barest of necessities impelled to be stingy and close, but even those who come into possession of fabulous wealth have this parsimony ingrained in their very being.

We may indeed see a blessing in the Divine provision of this condition of things. Were it not for selfish ambition and pride what would become of the race, under the reign of "the Prince of this world"? If every man, upon obtaining a competence, were to sit down and be satisfied, where would be the world's progress? How could it carry on the great projects of life—the public utilities, the public charities? Some motive is necessary to keep in operation the great and complex machine we call civilization. Our Socialist friends may tell us that Love and Benevolence should actuate the human mind in all these things for the public benefit. We are ready to admit that such would be a very ideal condition, so far as the rich are concerned. But why should we expect more of the rich than of the poor, as respects love and willingness to lay down life and pleasure and wealth and comfort for their fellow-men? Our Lord puts the matter the other way, saying, He that is faithful in that which is least would be faithful also in the greater things. The poor man or woman who is found to be very generous and very helpful to his friends and neighbors is thus attesting that if he were wealthy he would probably use his wealth for the public benefit. But, alas! we find comparatively little of unselfish love, either in the poor or the rich. And this being true, love could not be the motive power of the world under present conditions.

Paradise to Be Restored.

We have already seen that it is necessary, in viewing the Divine dealings with humanity, to keep in memory the future outcome of God's Plan. Otherwise the permission of Six Thousand Years of the reign of Sin and Death would be entirely unreasonable to us, inconsistent with Divine Wisdom, Justice, Love and Power. But keeping in memory the fact that it is the Divine Purpose to reclaim man from his fallen condition of imperfection of mind and physique, and that it is the Divine intention to make the entire earth a Garden of Eden—Paradise—from this standpoint, the permission of evil may be clearly understood and appreciated as a master-stroke of Divine Wisdom.

As one illustration of this, suppose that Sin had not entered into the world and the birth of humanity had been as slow as in the case of Adam's immediate children (whose birth-rate was probably about one a century), how long would it have required to people the earth? But in Adam's fallen condition, as a part of the result of the fall, the sorrows and conception of motherhood were greatly multiplied (Genesis iii, 16), so that during the period of Seven Thousand Years a sufficiency of the human family will have been born to properly fill it. Moreover, the subduing of the earth has under Divine forearrangement been accomplished by **convict labor;** for are not all mankind convicts serving out a death **sentence?** And is not our Creator permitting man, for his own good, to battle strenuously with the unfavorable conditions prevailing in the earth? And does not this battling serve to quicken man in his mental qualities, even though this quickening be chiefly along selfish lines?

Furthermore, as we have heretofore seen, the reign of Sin and Death amongst mankind made it possible for God, on the one hand, to show the severity of his Justice in permitting us to die thus, as a "groaning creation, travailing in pain," and it made possible the exhibition of his Love in the providing of the Redeemer, who bought us with his precious blood. Further be it remembered it served as the occasion for the testing of Lucifer, the proving of his disloyalty, when he became Satan, the Adversary of God. Additionally it furnished the opportune test of the loyalty or disloyalty of all the angels of heaven, as recorded in Genesis vi, Jude vi, and II Peter ii, 4, as we have previously seen.

"The Mystery of God."

And now we come, dear friends, to that feature of the great Divine Plan which is so peculiarly interesting to us—to us who are Bible Students; to us who are disciples of Jesus; to us who are trusting that he has accepted us as "members of the Body of Christ," as members of the Bride, the Lamb's Wife, and his Joint-Heir in the Kingdom. Without the permission of sin there would have been no such opportunity as we now enjoy of experiencing a "change" of nature from earthly to heavenly—human to Divine. As our Lord would not have left the heavenly glory to become a man and to suffer and to die, the Just for the unjust, unless there had been sin in the world; unless sinners had needed redemption; so likewise we would have had no opportunity or privilege of joining with our Lord in **his sacrifice** of himself! We would have had no opportunity of joint-heirship with him in his Kingdom!

Indeed, had there been no sin to conquer, to down, to overthrow, there would have been no need for Christ's Mediatorial Kingdom—for Christ's reign of righteousness. Had there been no fallen condition of humanity in sin, in degradation, there would have been no work for the Royal Priesthood to accomplish during the "times of restitution," during the existence of the Messianic Kingdom. So, then, while appreciating the terrible devastation of sin in the world, its terrible consequences upon the human family, we see behind the glorious Advent of our Lord in Kingdom power a full recovery of the race from All that was Lost in Adam and Redeemed on Calvary. From this standpoint we have a glimpse of the length and breadth and height and depth of the Love and Justice, the Wisdom and the Power of our God. From this standpoint we worship and adore our Almighty Creator and our precious Redeemer! From this standpoint we may have full confidence in the outcome, that ultimately all shall have the fullest opportunity of eternal life and that all wilful evil-doers shall be ultimately destroyed in the Second Death, from which there shall be no redemption, no resurrection.

From this standpoint we may rejoice to suffer with our Redeemer, that we may be glorified with him in his Kingdom and participate with him in its glorious work of uplifting the poor, fallen race to Paradise, and to all the perfections of Adam. Yea, we may rejoice even in the Second Death of the unwilling and disobedient, realizing that true and righteous is the Divine edict under which they shall perish (II Peter ii, 12).

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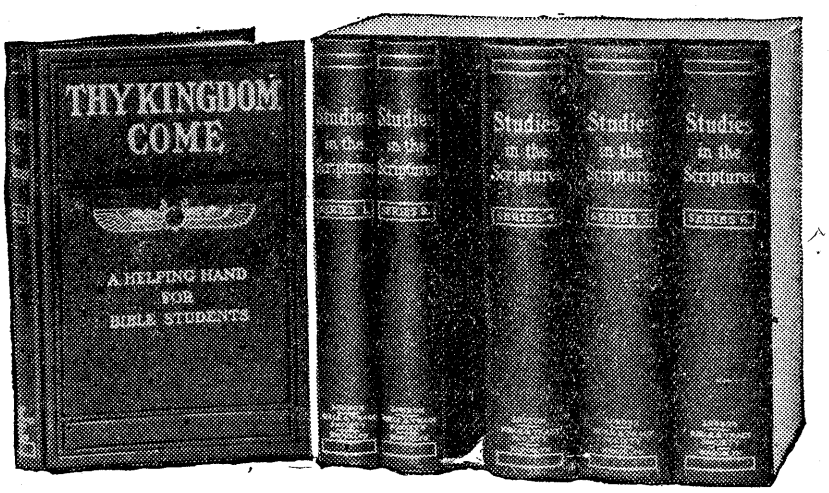
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The Catholic Church St. Peter's Kingdom Keys

PASTOR RUSSELL CLAIMS TO BE A TRUE CATHOLIC

The Catholic Church—Its Divine Foundation—Apostolic Authority—St. Peter's Keys—How He Used Them—How Keys of the Kingdom—What Power and Authority Given Apostles—May Sins Be Absolved? If So, by Whom?

HAVING been asked to state concisely his position in reference to Catholicism and Protestantism Pastor Russell recently gave out the following statement:

For some unaccountable reason numerous Catholics have gotten the thought that I am their foe, just as Presbyterians, Methodists, Episcopalians, Baptists, etc., have the impression that I am their foe. I am a foe to no human being, especially to no Christian. I believe more fully in Free Grace than do Methodists—that ultimately God's grace will reach every human being. I believe more emphatically than do most Presbyterians that the Church is an especially elect class, and is now being gathered out of the world to be God's agents in the ultimate blessing of all the non-elect. I believe with the Baptists that only the Elect, the immersed, will constitute the Kingdom of God, although I deny their claim that baptism in water is the real immersion. I hold, with the Apostle, that it is a baptism into Christ's death. Similarly I hold to the great Catholic doctrine that there is only one true Church, founded by the Lord Jesus Christ through His Apostles, nearly nineteen centuries ago.

I am aware that several churches claim to be Catholic, each declaring itself the true Church and reprobating the others as heretical. I take the still broader catholic ground—that the word catholic means general; and that any limitation such as Roman Catholic, Greek Catholic, etc., to that extent denies their catholicity. Perhaps, therefore, I am really saying that I am more catholic than any of these brethren.

I must prove my point or be misunderstood. I hold, and few, if any, will dispute it, that the one catholic or general Church of Christ is that mentioned in the Bible—"the Church of the Firstborns, written in Heaven." If this be admitted, my next proposition is that the Lord in Heaven records as members of His true Church all the saintly—whether Roman Catholics, Anglican Catholics, Greek Catholics, Baptists, Methodists, or Presbyterians, etc.—and none others.

Have we not here the one Church, catholic, universal, the only Church which the Bible recognizes? In the past we have been too narrow and have supposed that God was as narrow as ourselves. It was on this account that Presbyterians, Roman Catholics, Anglicans, Baptists, Methodists persecuted and were persecuted, each thinking itself the true Church. Are we not all getting broader conceptions of our God and of His Church? Do we not see that we were mistaken in calling the outward organization the Church of Christ instead of remembering that the Lord alone writes the names of the Church, that He alone reads the hearts, that He alone is the Judge, and that He alone has the right to blot out the names of reprobates?

St. Paul wrote against sectarianism, already manifest in his day—some saying: "I am of Paul"; others, "I am of Peter"; etc. The Apostle asks, "Is Christ divided?" (1 Corinthians 1:10-13.) He explains that these sectarian names signified a spirit of division that failed to recognize the true Head of the Church. His true representatives and His true members. The entire foundation of divided Christianity would disappear and the true Church of Christ be speedily manifest, if true catholicity were acknowledged.

The great obstacle to unity is the erroneous doctrine of eternal torment. We must open our eyes wider and see that many of our theories were not taught by Jesus and the Apostles. We must see that the Church is a comparatively small company of Jesus' footstep followers, irrespective of sectarian lines; and that the Bible teaches not that these are to look over the battlements of Heaven to all eternity and see all others in torment, but that they are to demonstrate their loyalty unto death and in due time be associated with Messiah in His Millennial Kingdom, which will bless all the families of the earth—the living and the dead, who will then be resurrected.

The Twelve Foundation Stones.

St. Paul declared that the saints of God, the true catholic Church, "are built upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the Chief Corner Stone." (Ephesians 2:20.) The Twelve Apostles are here referred to in their double office—Apostles especially commissioned by the Lord as His representatives, and Prophets, mouthpieces, for the proclamation of His Message. Jesus pictures the Church of Glory as the New Jerusalem, and its twelve foundations as twelve precious stones, in which are the names of the TWELVE Apostles of the Lamb—no more, no less—St. Paul being God's choice to take Judas' place.

To think of St. Peter as the only foundation for the Church would be to deny Christ's teaching and St. Peter's own statement—that the entire Church is symbolically represented as living stones built together by the Lord through the Holy Spirit. (1 Peter 2:4-10.) It was a costly mistake when our forefathers, overlooking this well-established point of Scripture, thought of their bishops as Apostolic Bishops, and took their decisions in councils assembled as the voice of God. The voice of God to and through the Church came only through "the twelve Apostles of the Lamb." All others claiming this authority are denounced by Jesus Himself as pseudo-Apostles—false Apostles.—Revelation 2:2.

Power in Heaven and in Earth.

As St. Peter was only one of the twelve foundation stones of the Church, so, likewise, he was only one of The Twelve to whom the Lord declared, "Whatsoever ye shall bind on earth shall be bound in Heaven; and whatsoever ye shall loose on earth shall be loosed in Heaven" (Matthew 18:18)—the same statement exactly that on another occasion He made to St. Peter only. But He gave the keys to St. Peter alone.

Would it seem reasonable that Jesus should tell His Apostles that God would do whatever they bade Him do—taking to Heaven whom they pleased and excluding whom they rejected? Would it be wise or safe to entrust to poor humanity such dictatorial powers respecting the eternal interest of even one individual? Assuredly not! When we remember that these Apostles declared themselves men of like passions with others, that St. Peter himself dissembled on one occasion, and on another denied his Master, we are the more convinced that Jesus did not mean that God would abdicate His Divine authority and wisdom in favor of any twelve men.

What the passage implies is that the Lord would so overrule the utterances and writings of His twelve Apostles as to make them safe guides for His Church. Through the Holy Spirit at Pentecost these Apostles would be enabled to understand which things of the Jewish Law were binding upon the Church, and which not binding. Their decision would be absolutely right, and the entire Church might have confidence that what the Apostles bound or loosed on earth was equally bound or loosed in Heaven. See Acts 15:28, 29.

To get back into proper relationship with each other, God's people must recognize that all the words of the New Testament Apostles and Prophets are authoritative, properly representing the Divine mind. Other things men have bound or loosed on earth, without recognition in Heaven. The things necessary to the Church are found only in the Bible, as St. Paul declares.—2 Timothy 3:16, 17.

The Church Upon the Rock.

"Other foundation can no man lay than that is laid, Jesus Christ." (1 Corinthians 3:11.) In the Divine arrangement Jesus Christ is the Foundation, the Rock, upon which is built the entire superstructure of His Church—the one Catholic, world-wide Church. The New Jerusalem, the Church in glory, had twelve foundation stones, built upon the one Foundation Rock, the Lord Jesus Christ. It would manifestly be erroneous, therefore, to suppose that our Lord abdicated His own place in the Church in favor of St. Peter, as much as He loved him. St. Peter was merely one of the twelve precious-stone foundations.

What, then, did Jesus mean when He called St. Peter a stone, spoke of building His Church upon "this rock," and declared that the gates of Hell (Hades, the grave) would not prevail against it? We reply, Jesus went down into the prison-house of death, Sheol, Hades, the tomb; but on the third day these gates opened, and He came forth. So likewise these gates will not prevail against the Church. This is an assurance of the resurrection of the dead.

To understand our text we should read its context. The disciples had told Jesus the common talk respecting Himself. He then asked them, "Who say ye that I am?" St. Peter answered, "Thou art the Christ, the Son of the living God." This was the first public declaration of Jesus' Messiahship. Even the disciples had only now come to recognize their Teacher as the long-promised Messiah. Jesus answered, "Blessed art thou, Simon, son of Jonas; for flesh and blood hath not revealed this unto thee, but My Father in Heaven. Thou art Peter (a stone, ready for the spiritual Temple, the first to publicly acknowledge Jesus), and upon this rock (the truth just declared, that I am Messiah) I will build My Church."

In the Greek the word Peter signifies a stone of moderate size, while the word here rendered rock signifies a mass of stone. St. Peter's statement was a recognition of Jesus as the great Foundation of the Divine Plan—Messiah. Upon that foundation truth, that Jesus is Christ, the Church is built; and St. Peter was the first living stone to build himself upon that foundation. St. Peter himself gives us the same thought. (1 Peter 2:5-8.) This entire Gospel Age has been devoted to the building of these living stones upon that great Foundation Rock, Christ Jesus. When the great Temple of God is completed, the New Dispensation will be inaugurated.

"The Keys of the Kingdom."

To St. Peter our Lord said, "I will give thee the keys of the Kingdom of Heaven." We shall not suppose that any who hear this discourse or read it in the newspapers are stupid enough to think Jesus meant that Heaven is locked up, and that nobody could get in except as St. Peter would admit them. True, some have voiced such fantastic notions. But we refuse to believe that intelligent people could be in earnest in any such view.

St. Peter was honored in being permitted to do an opening work connected with the inauguration of the Church. The Bible shows us two different keys. A key is a symbol of power or authority or an initiative. St. Peter used his first key of privilege on Pentecost. When the Holy Spirit came upon the early waiting Church, St. Peter explained the situation and opened the door into the Church of Christ for the Jews, admonishing them to enter. He told of the merit of Christ's death, resurrection and ascension, and how forgiveness of sins was, therefore, preached in His name.—Acts 2:14-36.

The second key to the Kingdom of Heaven—the Church, the embryo Kingdom preparing for glory—St. Peter used three and a half years later. Then the seventieth week of Divine favor prophetiscally appointed to the Jews expired, and the time came that "the Gentiles might be fellow-heirs with the Jews of the same Promise." The opening work was with the household of Cornelius, to whom St. Peter preached Christ. Thus the Gentile door into the Kingdom was thrown wide open.—Acts 10.

Repentance and Remission of Sins.

"That repentance and remission of sins might be preached in His name to all people." (Luke 24:47.) God never gave power to bishops, priests or ministers of any denomination to forgive sins. "Who can forgive sins but God alone?" Nor did Jesus give authority to His Apostles to forgive sins. They might preach repentance and forgiveness, but ONLY IN HIS NAME. Nowhere in the Bible is there a statement to the effect that the Apostles undertook to forgive sins.

In proportion as God's people throw away their sectarian spectacles they can read God's Message in the words of Jesus and the Apostles. Let us hold fast the precious Word, which Jesus exhorts us to search and which is sufficient that the man of God may be perfect, thoroughly furnished.

Let us remember that there is only one true catholic, universal Church, each member of which is a saint, related to God and the Lord Jesus Christ through faith, repentance and remission of sin and begetting of the Holy Spirit; and that a member of the Body of Christ is a member of that Body anywhere. "Now are ye the Body of Christ, and members in particular."—1 Corinthians 12:27.

FLIES IN THE OINTMENT

"Go ye into all the world and preach the Gospel to every creature."—Mark 16:15, 16.

THERE is wisdom in the Proverb which says that dead flies cause precious ointment to stink. This is particularly true in respect to the Bible. It is a precious ointment of sweet odor, but certain flies have gotten into it whose corruption have destroyed the perfume of the Divine records in the estimation of many—an intelligent and growing number. Some of these dead flies were mistranslations; some of them misinterpretations, and some of them, including the text, were interpolations—unauthorized additions to the Scriptures as originally written.

Many Use Spurious Texts.

All of the sixteenth chapter of Mark, from the ninth verse to the end, is now well known to all scholars as an addition made to what St. Mark wrote. It has been known for years to all Bible scholars that the two oldest Greek manuscripts known to the world end the Book of Mark with the preceding verse (8). And these two oldest manuscripts belong to the Fourth Century. Evidently, therefore, this addition to the Scriptures was made about four hundred years after St. Mark's death. Why the ministers of Christendom fail to inform the Christian public of what they all know or should know we do not here pretend to say. Why many of them use these spurious verses as texts to sermons without explaining that they are spurious is not for us to judge. We would say, however, that some use these verses because they suit their theories as no other verses in the Bible would do.

Some zealous Christians use this text as a club upon other Christians, claiming that if they are not baptized with water they will surely be damned, millions of them even claiming that it must be by an immersion in water. And by damned they mean eternally, everlastingly tormented by fireproof devils. They go further and make this spurious addition to God's Word the basis of the theory that the Church is responsible for the Christianization of the world, and that every heathen who does not believe and who is not baptized—some say immersed—will be damned to eternal torture for their unbelief and lack of baptism. Thus this spurious statement dishonors God, antagonizes all sensible minds, and makes narrower and harder those who can and do believe.

Ability to Drink Poison.

Many Christian people have their faith shaken in respect to their own relationship to God because of the statements following this text—to the effect that all believers would have the power to cast out devils, to speak with new tongues, to handle serpents without injury, to drink deadly poison without injury, and to lay hands on the sick and cause recovery. Many worldly-minded people, reading these statements, declare them to be buncombe, or else that the Church of Christ has lost a power which it should still possess. And yet intelligent ministers quote these spurious words instead of informing the people that they are no part of God's Message and that they are not true. The Scriptures do teach that miracles of tongues, healings, etc., were permitted in the days of the Apostles for the purpose of establishing the infant Church. But it is true that such powers were communicated, according to the Scriptures, by the laying on of the Apostles' hands; and hence, as soon as the Apostles were dead and those upon whom they had laid their hands, and consecutively those who had received the Apostolic blessing and gifts of the holy Spirit were dead, all those miracles and healings naturally ceased, as St. Paul foretold.—1 Cor. 13:8.

"Let Him That Hath an Ear Hear" the Good News.

While the Gospel is to be preached in every nation, it is not with a view to converting all of mankind, but, as many Scriptures show, as a witness to the world and for the selection from among the world of a "little flock" of saints—"called, chosen and faithful"—to constitute Messiah's associates in his Mediatorial Kingdom, which shortly is to bless humanity with glorious opportunities of knowledge and uplifting influences, which will restore the willing and obedient to full harmony with God, full release from sin and death, sorrow and pain, to life eternal as perfect men in a world-wide "Paradise restored."

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The Bible Students Monthly

International Bible Students Association, *Publishers.*

Vol. VII. BROOKLYN, N. Y. No. 10.

Religious and Scientific Gleanings

SAYS "HELL SCARE" IS DUE FROM THE PULPITS.

Although it is the devilish doctrine of Eternal Torment that is driving the best people of the churches into infidelity, there are some still foolish enough to believe that by thus blaspheming God's name and character they can lead men to honor and obey the Creator. Alas, how great a mistake!

Pastor Russell and a few others are doing their best to stem the tide of Higher Criticism and Agnosticism by showing that in the Bible God has revealed a glorious plan for the world's salvation; and that the Creeds of the Dark Ages and not the Bible originated the devilish doctrines of which all are now ashamed. It is said that Pastor Russell's weekly sermons now reach 15,000,000 readers.

A sermon by the Rev. A. P. Gouthey ushered in the sessions of the Wabash Conference of the Free Methodists. He said:

"A hell scare should be put into the whole country by the preachers of the churches." He told why he thought there was reason for such a scare.

"I am frightened at political conditions," he continued. "Some people say that preachers shouldn't get worked up about politics. The pulpit is the place for politics. If we leave to corrupt politicians the axe to grind, they will grind it. I tell you, conditions are awful. We can hardly depend on assemblymen, judges and juries any more. I hate to say it, but it is true.

"We are on the edge of a volcano all ready for eruption. The rumbling is now going on inside. We are on the verge of a war between capital and labor. God doesn't like America any more than He liked Sodom of old. We must keep our religious principles or God will forsake us.

"I know it hurts to know these truths. Some people want us preachers to talk about beautiful things and smooth over disagreeable things. We sing of 'The land of the free and the home of the brave.' God is being bowed out of the schools, bowed out of the colleges and bowed out of some of the pulpits. We are not training our children in strict ways. It is not for the best interests of the child that he should be fondled and kissed instead of getting the birch put to him. This is getting to be an irreverent age."

LONDON SCHOOL CHILDREN.

All Placed Under Municipal Medical Care.

A new scheme has been adopted in London by which the whole of the elementary school children in the Metropolis will be placed under municipal medical surveillance during their school careers.

In future there is to be treatment for every school child which needs it. There are 800,000 children in attendance at the 800 London elementary schools, and it is computed that every year a quarter of a million will need medical treatment. Spectacles and surgical appliances will be supplied. Schools will be arranged for consumptive and other children needing open-air life. Nurses will "follow up" cases into the houses of the children, and for this purpose the scheme provides for the payment by the municipality of the fees of private doctors.

The scheme passed by the London Education Committee provides, as it were, for the compulsory good health of the children, the State and the municipality taking to themselves the responsibility of discovering children who are ill and providing them with medical treatment.

—Exchange.

PRAYS FOR PERSECUTION.

"Oh, God, send us another Bob Ingersoll to arouse the people," was the plea made by Rev. Charles B. Mitchell, pastor of St. James Methodist Episcopal Church, at the Desplaines camp meeting.

"They sit in the pews, with dull, dead indifference that breaks our hearts. It would be better if they threw bricks at us as they did at Wesley, but they don't even talk back.

"This is an age of doubt. We ministers need more than apostolic succession in this scoffing, indifferent and Godless age. The pendulum, I believe, will soon begin to swing back again."

PURGATORY FIRES! NOT NOW, BUT SOON

*"Some men's sins * * * go beforehand to judgment, and some they follow after."*—1 TIMOTHY 5:24.

GRADUALLY, as the eyes of our understanding open to the true beauties of God's Word, we find that the gross errors of the past have, indeed, some foundation in the truth. Yet the two are so different that they might pass each other without recognition.

As Bible students are allowing the Word of God to interpret itself they are being blessed; their faith is being strengthened as they find that the real teachings of the Bible are beautiful and harmonious and God-honoring and acceptable to sanctified common sense. As so much of our confusion has been connected with the subject of future punishment, it is only reasonable that much of our blessing and enlightenment should come from a better understanding of the Scriptures bearing upon this subject. Our first lesson to learn was the difference between the Bible Hell and the hobgoblin torture chambers of our bewildered forefathers, who had not the Bible in their possession and who, if they had possessed it, lacked generally the education necessary to read it.

When we found that the Hebrew word Sheol is the only word translated **hell** during the Old Testament period of four thousand years, we were not surprised. But when we found that that word signifies the **tomb,** the **death state,** and that it is translated **grave** in our Common Version Bible more times than it is translated **hell,** we were surprised. And when further close investigation showed that the good, as well as the bad, go to Sheol, and that the Bible declares that all who go to Sheol **were** redeemed by Christ's death, and that eventually He will destroy Sheol and deliver all the prisoners of death from Sheol—then we began to see what a serious blunder had been made in the translation.

But when about to blame the translators for deceiving us, we found that the trouble lay rather with a change in the use of language. All know that all living languages are gradually changing. And investigation shows that in old English the word **hell** was used as a synonym for **hole** or **pit,** or something covered over, as the grave. Thus an English farmer in olden times might say, "We helled five hundred bushels of potatoes this fall"; or, "We helled (thatched) our cottage."

The fault was not so much with the translators as with the wrong idea already firmly imbedded in the human mind—not the teaching of the Bible—that God intends to punish in purgatory or eternal torture all except the saintly few. From the first Satan seems to have endeavored to deceive humanity respecting the true character of the Creator; and his success is shown by the warped and twisted interpretations that we all gave to our Heavenly Father's Word.

Sheol Sometimes Used Figuratively.

In probably three or four texts out of seventy the Hebrew word Sheol and its Greek equivalent Hades are used figuratively, as, for instance, St. Paul refers to Hades, the tomb, under the figure of a monster which has been engorging itself with humanity. He represents it figuratively as yielding to the glorified Messiah at His Second Advent and disgorging its prey in the resurrection. Looking forward to the completion of the resurrection at the close of the Messianic Reign, he exclaims, "O Death, where is thy sting? O Hades, where is thy victory?" Similarly the Prophet David likened the tomb to a great monster about to devour him, and likened the pains of his sickness to the teeth of the monster, saying, "The sorrows of death compassed me, and the pains of Sheol gat hold upon me. * * * Then called I upon the name of the Lord * * * and He helped me" (Psalm 116:3-6)—the king was raised up from illness.

Again, the Lord through the Prophet, speaking of the great giant systems of this present time, declares that they will go down into Sheol, into death, and figuratively represents their meeting in death with the great oppressive systems of the past. (Isaiah 14:9-11.) But there is no suggestion of eternal torment connected with the word Sheol anywhere. And the fact that the Lord redeems our souls from Sheol, and will destroy Sheol eventually by raising mankind from the state of death, proves positively the gross error under which we labored in respect to the meaning of this word and its equivalent in the New Testament Greek—Hades.

True, there is a reference to the Second Death, where we read of those who shall be brought to a knowledge of God during Messiah's Kingdom and who then shall deliberately and intelligently refuse the way of righteousness. We read: "The wicked shall be returned to Sheol, and all the nations that forget God." (Psalm 9:17.) These are not the ignorant and weak, but the intelligently wicked. They are not those who have never known God, but those who, after knowing Him, forget Him and willfully choose the way of sin. For such God has no blessing of life everlasting. They "shall be destroyed from amongst the people."—Acts 3:23.

In the New Testament, the word Gehenna represents the Second Death—the utter destruction of the class consigned to it. As every scholar knows, Gehenna is the Greek form of the Hebrew word Geh-hinnon. It was the name of a valley outside the wall of Jerusalem, long used as a garbage furnace for the destruction of the offal. But it was never recognized by God as a place for torture or sufferings, or for any living creature.

Although the capital punishment of the Divine Law is death, annihilation, God has subordinate punishments, all of which are for reformation, or we might properly say, all of which are designed to be purgatorial, purifying. Amongst the Scriptures referring to these we might include St. Peter's words, "Think it not strange concerning the fiery trial which shall try you"—purify you and test your character, to demonstrate your faithfulness as the people of God and your worthiness of association with Messiah in His glorious Kingdom to be set up at His Second Advent.—1 Peter 4:12.

St. Paul, writing along the same lines, calls these "light afflictions, which are but for a moment," and designed to "work out for us a far more exceeding and eternal weight of glory." (2 Corinthians 4:17.) They thus work out blessings for the Church by purifying them as New Creatures, eliminating the dross from the gold.

In Malachi's prophecy it is foretold that Jesus would institute purgatorial experiences amongst the consecrated people of God, the antitypical Levites. He does this to purify them of dross and to enable those who have offered their lives to God sacrificially, to be acceptable as His members. We read: "He shall sit as a Refiner and Purifier of silver, to purify the sons of Levi, that they may offer unto the Lord an acceptable sacrifice."

Jesus has thus been sitting as the Refiner and Purifier of His Church for more than eighteen centuries. The fires of persecution, tribulation, which He has permitted to come upon them are all purgative—designed to purify, to purge, to make them white. His people have the assurance that He will not suffer them to be tempted above that they are able, but will with every temptation provide a way of escape.

"The Whole World Lieth in the Wicked One."

All are "children of wrath," and still under Divine sentence of condemnation, except the Church of the First-borns—the antitypical Levites, Spirit-begotten. We who have thus been called out from the world have the settlement of our prospects for life everlasting or the Second Death in this Age, before the blessing of the Lord comes to mankind in general. The Church's trial and purgatorial experiences must all take place during this Age, before the New Age opens, which in the Divine arrangement is provided for the world's judgment. "God has appointed a Day [the Day of Christ, a thousand years] in the which He will judge the world in righteousness [give to each a fair, full, righteous opportunity for reconciliation] by that Man whom He hath ordained [The Christ, of which Jesus is the Head and His faithful followers the members.]"—Acts 17:31.

The World's Purgatory Future.

The Church of Christ constitutes the Elect, the Spiritual Seed of Abraham, through which all the families of the earth, the non-elect, are to be blessed, according to God's promise. The foundation for the world's blessing was laid in the same sacrifice of Jesus by which the Church's reconciliation was made possible. Nevertheless, the prospects for the Church and the world are quite different. The Church, through following her Redeemer voluntarily and sacrificially, in suffering for righteousness' sake, is to be crowned with glory, honor and immortality beyond the veil, with the spirit nature.

By this, the glorious resurrection change, the Church will be prepared for association with her Lord in His great work of blessing Adam and his race—regenerating them. A thousand years have been set apart for the work by the great Life-Giver. The life to be given to the willing and obedient of mankind will be earthly life, human life, human perfection, in Paradise restored, world-wide.

As purgatorial experiences are wise and proper as respects the Church, similarly fiery trials and chastisements are the Lord's plan for dealing with mankind for their good. The purgatorial experiences will prevail especially at the beginning of the New Dispensation and will be abated for all who will turn to Messiah, seek forgiveness and strive to walk in ways of righteousness.

And ways of righteousness will then not mean, as now to the Church, self-sacrifice. Now the Divine rule is that "He that saveth his life shall lose it"; but then whoever would save his life may save it by obedience to the Divine laws, by abstinence to the extent of his ability, from sin. Such may gradually rise up out of their imperfection, mental, moral and physical, to the grand image of God originally represented in Father Adam and lost through his disobedience and his sentence of death.

True, the world has had its sufferings all through the past; the whole creation has groaned and travailed together under the infliction of the sentence of death pronounced against Father Adam and holding fast against all of his posterity. To some extent these have been judgments or punishments for sins; but on the whole we cannot call the world's experiences during the past six thousand years purgatorial. Purgatorial experiences would be those administered under the eye and care of a great director, and designed to purify.

Hot Purgatorial Fires Soon.

Numerous are the symbolical pictures used in the Scriptures to explain and yet to hide the character of the purgatorial experiences of the world, as they will begin in an awful time of trouble as soon as the Church shall all have passed beyond the veil by the First Resurrection change. These terrible troubles coming upon the world are designed of the Lord to purge the world, to bring mankind to a due sense of responsibility, and to show the desirability of righteousness and the undesirability of sin.

"Wait ye upon me, saith the Lord, until the Day that I rise up to the prey; for My determination is to gather the nations, that I may assemble the Kingdoms, to pour upon them Mine indignation, even all My fierce anger; for all the earth shall be devoured with the fire of My jealousy." (Zephaniah 3:8.) Here we have the purgatorial fire with which the New Dispensation will be ushered in. It will be on earth, and not in some unknown place—neither in the interior of the earth, nor beyond the bounds of time and space." It will be purgatorial in the sense that it will be under the supervision of the Lord, with a view to bringing a blessing to mankind out of that trouble.

That a **blessing** will come out of it is indicated **by the** sentence following which tells that amid the severity of the trouble God will grant grace and mercy and blessing. "Then will I turn unto the people a pure Message, that they may all call upon the name of the Lord, to serve Him with one consent." (Zephaniah 3:9.) Thus we have another evidence that this is purgatorial or symbolical fire or trouble, and not literal fire, otherwise no people would be left to whom the pure Message could be given. But God's intention is that all mankind, living and dead, shall come to a knowledge of the Truth, for Christ Jesus by the grace of God "tasted death for every man."

(Continued on 2d page, 2d column.)

THE BIBLE STUDENTS MONTHLY

W. F. HUDGINGS, Editor.

13, 15, 17 HICKS ST., BROOKLYN, N. Y.

Monthly—12 cts. a year. Single copies, 1c.

An Independent, Unsectarian Religious Newspaper, Specially Devoted to the Forwarding of the Laymen's Home Missionary Movement for the Glory of God and Good of Humanity.

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DEBTS OF CIVILIZED NATIONS.

The below figures show the public debts and annual interest charges of the principal nations of the world. These debts represent chiefly moneys expended for war, war equipments, battleships, etc. The amounts continue to pile up year by year.

The public scarcely understand the situation; they wonder to whom the amounts are owing and what can be done when pay-day comes.

The wealthy know that these bonds represent their money and they feel satisfied to get even a small interest with such good security and no trouble.

Of late, however, a certain fear is taking hold upon the rich—what if Socialism should gain control? And what if, by and by, the national treasury should go into bankruptcy and repudiate its bonds?

Evidently the world needs just such a good, strong Government and just such wise and just laws as the Kingdom of God's dear Son will shortly bring to them. How significant is the Scriptural statement respecting that—"The desire of all nations shall come." (Hag. 2:7.) Following are the figures:—

	Public Debt.	Annual Int. Charged.
France	$5,898,675,451	$186,802,380
Russia	4,558,152,565	204,766,421
German Empire	4,270,488,716	179,778,179
Austria-Hungary	3,703,235,511	133,925,824
United Kingdom	3,669,931,350	152,759,411
Italy	2,602,299,757	96,941,138
Spain	1,817,674,327	78,709,000
British India	1,346,999,187	41,681,212
Japan	1,287,604,261	76,283,536
Australia	1,184,192,157	46,883,998
United States	1,023,861,531	21,803,836
Portugal	864,561,212	29,907,983
Brazil	657,097,561	32,390,824
Belgium	663,325,145	27,022,108
China	601,916,605	92,375,017
Turkey	527,983,636	36,494,753
Argentine Republic	545,712,120	29,594,251

These are all the nations whose public debts exceed $500,000,000, but every government on earth has been for years, and stul is, borrowing to cover the deficits that are annually created by spending more money than the revenues will justify. They are compelled to issue bonds in order to make up the difference. It is a serious question how long this extravagance can be continued.

DRINKERS BARRED AS RAILROADERS.

Some time ago one of the large American railroads announced that in future nobody would be employed in the operating department of the road who was not a total abstainer. Almost as early as railroading itself was the demand on the part of the public that the driver and conductor should not be intoxicated while on duty, and public opinion eventually succeeded in making it a misdemeanor for an employe concerned in the operating of trains to drink while on duty. There reform stopped. It was assumed that what a man did in his own time was his own business, and that if he chose to drink he had as much right to do so as any one else. Now the railroads are realizing that what a man does in his own time may be his own business, but that it may have a decided effect upon what a man does when he is at work. For example, a driver who "made a night of it" may be sober when he turns up for duty next morning, but he is not in the condition he should be in for the safe operation of a train.

To the Editor of the Tribune:

SIR: Last Sunday night the International Bible Students Association, of Brooklyn, N. Y., held a meeting at the Town Hall, and the speaker delivered a lecture on the subject of "Why God Permits Evil." I went there to find out why he could tell me what I could imagine for myself, and I will acknowledge that his explanation of the subject was something I never dreamed of. It was the most interesting lecture I have heard for a long time on Bible history.

Next Sunday night at 7:30 o'clock there will be another meeting, which I would like to ask all our friends to come around to, especially the "Presbyterian Men's Bible Class." You will hear something that will do you good.

WILLIAM BOYD.

Extract from "The North Philadelphia Tribune," issue of Saturday, August 3, 1912. Paper issued at Bridesburg, Philadelphia.

(Continued from 1st page, 4th column.)

The trouble which will follow the gathering of the Church to the heavenly plane, by the First Resurrection, is symbolically represented as the melting of the earth (society) with the fervent heat (strife, contention, discord) of that time. Already we see the Capitalistic element and the Socialistic element and the Labor element preparing for the contest which is to constitute the great "time of trouble such as never was" before.

Not only so, but the "heavens" also will take fire and pass away with a great noise. These are Scripturally shown to be the symbolical heavens, the ecclesiastical heavens. Thus the intimation of the prophecy is that the social strife will extend to and include, not only social, political and financial conditions, but also include Ecclesiasticism. The fiery trouble of anarchy will consume everything of the present, and make way for the New Dispensation, of which St. Peter tells us. In the same symbolical language he calls the New Dispensation a "new heavens and a new earth." The "new heavens" will be the Church in glory. The "new earth" will be the new social order of things established by that Heavenly Kingdom—a reign of righteousness, justice, leading on to a reign of love.—2 Peter 3:10-13.

This great purgatorial experience at the inauguration of the New Dispensation is again Scripturally likened to a "fire." As we read: "The proud, yea, and all that do wickedly, shall be stubble; and the Day that cometh shall burn them up, saith the Lord of Hosts, that it shall leave them neither root nor branch."—Malachi 4:1.

All the fires of that time will be fires of righteousness, consuming the things of pride, sin and iniquity. They will burn as long as there is anything sinful to consume. As quickly as pride is abandoned, as quickly as evil-doing is abandoned, so quickly will the fires cease. But the Prophet declares that those purgatorial fires will be thorough-going. They will leave neither root nor branch of pride and wickedness.

The intimation in this is that the fire soon to begin may in individual cases burn on and on—perhaps in the cases of some individuals for a century, for the declaration is that all will be smitten down in the Second Death who shall fail to make some progress towards righteousness during the first hundred years of purgatorial and disciplinary experiences. The sinner a hundred years old shall be cut off.—Isaiah 65:20.

We also note the great distinction between the sufferings of this present time and those of the future. The Church suffers from the Adversary and his misguided servants; and the Lord merely supervises, that these sufferings shall not be too severe nor beyond our power of endurance. But the purgatorial experiences of the future will be along reverse lines. Only evil-doers will suffer, and all the chastisements will be meted out by the great Redeemer with a view to purging mankind from sin and selfishness and preparing them by Restitution for the Heavenly Father's everlasting blessing—eternal life.

FAITH—SALVATION AND WORKS

"By grace are ye saved through faith; and that not of yourselves: it is the gift of God."—EPHESIANS 2:8.

THE relationship between faith and works in the matter of the Church's salvation has been a question of controversy for centuries. However, this, like other subjects once mysterious, yields to the clearer light of our day. Now we perceive the importance of both faith and works and the relationship they bear to each other. Faith is the all-important factor in God's sight, because in our fallen condition we cannot do perfect works and because God cannot consistently accept and reward any but perfect works.

God's arrangement for us, therefore, in Christ, is that He will judge us, not according to our works, but according to our faith. Nevertheless, good works are recognized as a demonstration of our faith. So surely as we have the proper faith in God and His promises it will manifest itself in works, even though we cannot do perfectly.

So St. James points out that Abraham was not justified without works, but was required to demonstrate his faith by his works, even though they were not perfect works and could not have justified him.

Age of Faith—Age of Works.

If we call this Gospel Age the Age of Faith, none should misunderstand us to mean that works are now wholly ignored, but rather that works take the secondary place. Likewise, when we say that the coming Age of the Messianic Kingdom will be an Age of Works, none should understand us as meaning that faith will then be ignored. Works will then be the basis of the Lord's judgment in dealing with the world. Thus we read that they shall be "judged every man according to his works." (Revelation 22:12.) Judgment according to works, yet not without faith, may perhaps appeal to some of our minds as being the more reasonable, the more just form of judgment. However, when we come to note the difference between the conditions of the trial of the Church of this Age and the future trial of the world during the Messianic Reign, we can see readily the reason for the different basis of judgment.

The Present Grace Age.

In the present time the Lord is selecting from the world a special class to be the Bride of Christ, and He properly makes Faith the test. (1) Because in the Divine estimation faith in God is one of the grandest elements of character, the one most essential to such as will be entrusted with high positions and authority in the Kingdom. (2) Because the judgment according to faith meets the various conditions of the present time as a judgment according to works would not do.

The Lord calls now for such as will walk in the "narrow way," demonstrating that if they had perfect bodies as Jesus' body was perfect, they would be perfect in works as well as in faith.

In the next Age, the Divine Plan will not be the selection of self-sacrificing ones for the Kingdom, but the blessing of humanity with an opportunity to return to the full perfection of human nature. They will be required merely to demonstrate their loyalty to God in the use of their lives faithfully in obedience to His Law. The reward for the sacrifices of this Age is to be glory, honor and immortality, the Divine nature and joint-heirship with the Lord Jesus in His Kingdom. The reward for obedience to be given in the next Age will be human perfection in the image and likeness of God, with all the earthly inheritance originally given to Adam—lost through sin and redeemed by the merit of Christ's sacrifice. And since the objective points of the two Ages are different, so will be their methods and conditions.

We have already considered the conditions of the Church's trial; let us next notice how different will be the conditions of the world's trial, according to works, in the coming Age. The reign of Satan and sin now prevalent is to give way; Satan is to be bound for a thousand years that he may deceive the nations no more for that period. The darkness, ignorance, superstition and misunderstanding of God and His plans, etc., which have prevailed for the last six thousand years will pass away. Instead, "the Sun of Righteousness shall arise with healing in His beams." The darkness of ignorance, superstition, etc., which at the present time covers the earth, and gross darkness the heathen, makes faith in the present time a very precious thing indeed which only comparatively few can or will exercise.

But, when the shadows and darkness shall flee away, when the True Light shall shine, when "the knowledge of the glory of the Lord shall fill the whole earth as the waters cover the great deep"—then faith will not be at its present premium because it will then be very easy to exercise faith. Moreover, while perfect works are impossible now, because of our imperfections of the flesh, perfect works will gradually become possible to the world in the next Age, because as they progress in the light and in obedience to the laws of that Kingdom they will gradually be recovering the perfection of the flesh, mental, moral and physical. And as they recover these powers correspondingly more and better works will be required each year, each century, of their experience.

Finally, before the glorious Epoch shall conclude—before Messiah shall turn over the Kingdom to the Father—all the willing and obedient will have come to full perfection and hence to full capacity for perfect works and God will demand them; they will therefore be the standard or test in the world's trial Day—"They shall be judged every man, according to his works." In both these Judgments we see Justice and Mercy harmoniously working together in the interests of those on trial, the differences between the two operations being such merely as adapt them to the conditions of the individuals on trial.

Come Now to Our Text.

A glance at our text shows that it relates to the present Age and not to the period of Messiah's Kingdom. The Apostle is addressing those called to joint-heirship in the Kingdom, of whom he says in the context that "God in mercy hath quickened us with Christ and raised us up together to a heavenly station in Christ Jesus, that in the Ages to come He might show the exceeding riches of His grace in His kindness toward us through Christ Jesus." Without question these words apply to the Elect Church, and with equal certainty they cannot properly be applied to the non-elect world, whose opportunity for blessing belongs to the next Age and will come to them from the Father, through the Son, by the Church in glory.

Our text contains another statement which has been the cause of much dispute, namely, the one which declares that "we are saved by grace through faith, and that not of ourselves, it is the gift of God." It is easy to understand the forepart of this statement, that we are saved by grace, and easy also to understand the last part, namely, that we are not saved by works and that, therefore, none of us have any ground for boasting in our salvation. "By nature we were children of wrath, even as others." We were under the sentence of death and could not recover ourselves from that condition. Whatever, therefore, should be done for us to help us out of our condemnation and fallen condition would necessarily be of grace, and also of God. Now we come to the more difficult part of our text.

"That Not of Yourselves."

How shall we understand the suggestion that the faith is not of ourselves but is the gift of God? Surely God does not exercise faith for us, and surely also He does not develop the faith in us by some miraculous power, for in either of these cases the saints would be merely machines, reacting as acted upon. This would neither develop nor prove character, nor in any wise fit and prepare us for the glorious work to which we have been called. How is it God's gift?

There is one view of this statement which we believe clears it of all mystery and makes it entirely harmonious with Divine Justice and our responsibility. It is this:

Faith is possible only where there is a basis of knowledge; in proportion, therefore, as God grants us knowledge of Himself and of His great Plan, in that proportion is it possible for us to exercise faith in that Plan, and by our endeavors to demonstrate the strength and sincerity of our faith. While it is true that our knowledge depends in large measure upon our application in the study of the Divine Word—upon our use of the means and opportunities placed within our reach by a kind Providence—nevertheless there are millions of our race who have had no opportunity whatever for knowledge.

For instance, during the more than four thousand years from Adam to the days of Jesus, knowledge and opportunity for faith were very limited. For more than two thousand years God made no direct revelation whatever of His good intentions in respect to sending a Saviour and the delivery of our race from the bondage of sin and death. Then the Message sent was semi-private. To Abraham God declared His intention of blessing the world eventually, and further that this blessing would come through Abraham's posterity. But what did the masses of mankind at that time know of that promise? Faith in that promise was counted to Abraham for righteousness; and the same with Isaac and Jacob. Ultimately the promise descended to the nation of Israel.

Finally, Jesus came, and that which had been promised began to have an actuality, a fulfilment. Yet even then the thing offered was so different from that which the Israelites had for centuries expected, that the majority of them wholly failed to exercise the necessary faith and to enter into the privileges of the hour—membership in Spiritual Israel as sons of God begotten to a higher nature. So, says the Apostle, "Israel hath not obtained that which he seeketh for, but the Election obtained it and the rest were blinded." Only the few had a sufficiency of faith to make use of their knowledge.

"If Our Gospel Be Hid."

St. Paul declares that the Gospel is hidden from some during this Age, namely, from the perishing ones whom Satan hath blinded, and these surely are the vast majority of the race. As Jesus declared to His disciples, "Blessed are your eyes for they see, and your ears for they hear." And thus it has been all down the Age for more than eighteen centuries. Only the few have been so highly favored by birth and environment, etc., as to be able to see and able to hear and appreciate the glorious invitation of this present time.

Furthermore, God's providence has been exercising apparently a discrimination in the sending of the Gospel Message. It went not alike to all parts of the earth. Beginning with Israel in Palestine it moved northward and westward to Greece and to Italy, and thus spread through and amongst the savage tribes of Europe, namely, to such as had "ears to hear" the Divine call to joint-heirship with Christ in the glorious Kingdom soon to be established. From Europe this Message, this knowledge, came to America and now, within the last century in particular, it is reaching some of the many millions of India, China,

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Most Precious Text.
Our Lord's Return.
Which Is the True Gospel?

Japan, Africa, etc., but still with the same limitations. It appeals only to a comparatively few in any nation—"He that hath an ear to hear, let him hear."

"Not of Yourselves."

Ah, yes, we can see a force in the Apostle's words, "not of yourselves." It is indeed for urselves to exercise faith when the knowledge comes to us, yet faith being impossible without knowledge, we were dependent upon God for it. How thankful we should be, how appreciative! How sympathetic we should be toward those who have not been so highly favored with knowledge or whose condition has been less favorable to the cultivation of the hearing ear and of the understanding heart! Truly God is electing and selecting, testing and proving the members of the Church of Christ.

Another phase of the subject well worthy of our notice is that our faith is largely a matter of development; first the seed, then the blade, then the ear, then the ripe corn. When God gave us the first impulse toward a knowledge of Himself and of His purposes, that was the seed from which faith might germinate if it fell into a heart or mind that was good soil for it. And even those whose hearts are good soil for the Message of God's grace and the Kingdom invitation find that they greatly need a certain Divine supervision, watch-care, in order to bring forth fruitage such as the Lord will be pleased to accept.

What would any of us be today without the grace of God assisting us in faith and in obedience? Surely the original faith would long since have withered and died. We must still say, By the grace of God we are saved, through faith, not of ourselves. It is the result of the knowledge granted and the Divine blessing poured upon us.

Growing in Grace, Etc.

In full line with what we have considered is the Apostolic injunction that we must continue to grow in grace and in knowledge and in faith and in love, and to the extent of our ability in obedience and good works. And this growth in grace, this growth in faith, signifies a continued and further growth in knowledge. For instance, the promises of the Bible contain the spiritual food upon which we as New Creatures must feed in order to grow up to the required likeness of Christ—in order to be fitted and prepared in character-and-faith-development for a place in the Kingdom.

It should not surprise us, therefore, to find the Scriptures clearly teaching that the Bible contains nourishments exactly adapted to our requirements. St. Paul illustrates this matter by saying that in the beginning of our experiences we, as new-born babes, should "desire the sincere milk of the Word that we might grow thereby"—grow in grace and in knowledge and faith and obedience. But he admonishes us also that we should not always continue to be babes, feeding upon the milk of the Word, but that by the use of it and the strength that is derived we should become strong in the Lord, become manly, attaining unto the full stature of manliness as members of the Body of Christ. And for this additional strength the Apostle tells us that we need more than the milk of the Word—we need the "strong meat" of God's Word, of God's promises, that we may grow thereby. And again, in all this finding and using of the "meat in due season" we are indebted to God.

Not only has He provided meat in due season in the Holy Scriptures, "that the man of God may be thoroughly furnished" and able to "rightly divide the Word of Truth," but additionally He has granted help amongst the brethren, that we may build one another up in the faith, until we all come to the full stature in Christ.

How evident then it is that our salvation through faith is not a matter of an instantaneous injection of faith into us in some miraculous manner, but a gradual development, as we have seen; and how evident it is that in the development of this faith we are to be co-workers together with God!

Let us, therefore, be very appreciative of the great privileges granted to us and use them wisely, lest we should receive the grace of God in vain and miss this great Prize which has been offered to us and which we have accepted and which God will be faithful to give to those who faithfully use the blessings of His provision.

THE POWER OF CHRIST'S GOSPEL

"And you who were one time alienated and enemies in your mind by wicked works, yet now hath He reconciled in the body of His flesh through death, to present you holy and unblamable and unreprovable in His sight, if ye continue in the faith," etc.—COLOSSIANS 1:21-23.

OUR text is a wonderfully condensed statement of the grace and power of the Lord operating in His Church—His faithful footstep followers. The more we ponder our text and its contents the more we must admire the lengths, breadths, depths and heights of the Divine Power enlisted on our behalf, and admire also the faithfulness and ability of the Apostle as the Divine mouthpiece. It is really too wonderful for the natural man to believe that the grace of God could ever present before the Divine presence and glory, perfected, holy, faultless, irreprovable, such imperfect, unworthy creatures as we by nature are! Well did the poet express our sentiments in the words: "I'm a miracle of grace!"

The Apostle is not speaking of a Power Divine working in the heart of a perfect man, fitting him for glory, honor and immortality on the Heavenly plane. He declares, on the contrary, that His words apply to those who were at one time alienated from God, opposed to Him in their minds as a result of wicked works. Such even Divine power is able to transform. The key to this transformation lies in the human will. If it be fully surrendered to the great Redeemer He undertakes to bring about the grand results declared in our text. Force indeed could be used, and the Scriptures assure us that force to some extent will be used during the period of Messiah's Reign, but now, in selecting those who will be Jesus' companions in glory, none are dealt with except such as give to the Lord their hearts, their wills, desiring Him "to work in them to will and to do of His good pleasure."

Reconciliation the First Step.

The great Apostle did not neglect to here reiterate the fact that before anything could be done by way of reconciling sinners to God a sacrificial work was necessary. The great Creator's sentence of death upon the race could neither be ignored by Himself nor by any other. No reconciliation to God could possibly be accomplished which would bring the sinner back into full fellowship and the enjoyment of Divine favor and everlasting life except as the penalty for original sin should first be met. So the Apostle reminds us that the One who is able to present us holy and blameless and unreprovable is He who has already made reconciliation for us "in the body of His flesh through death."

Let us pause here long enough to impress upon our minds this great Biblical fact, that it was the death of Jesus which secures for Father Adam (and incidentally for all of his race condemned in him) a release from the death sentence which came upon him as a violator of the Divine Law. And let us not forget that there is an infinite difference between a death sentence which God did inflict and an eternal torment sentence which the creeds of the Dark Ages misled us into believing was the Divine penalty pronounced against the sinner.

It was because the sentence, "Dying, thou shalt die," was pronounced against Father Adam that the death of Jesus was a Ransom-price sufficient to secure the sinner's release—and the release from death by a resurrection of all of Adam's posterity who shared the results of his sentence. Thus we see the force of the Scriptural declaration that "as by a man came death, by a Man also came the resurrection from the dead; for as all in Adam die, even so all in Christ shall be made alive—every man in his own order."—1 Corinthians 15:21-23.

But the Father's grace operating in Christ Jesus designs more than merely the abolishment of the death sentence. To merely redeem us and merely bring us back into the condition in which death overtook us is not the Divine Program. It is further reaching; it aims at our complete uplift out of sin, as well as out of death, its penalty—out of weakness and out of imperfection of every kind. It aims to make us holy, righteous; and the Apostle leaves no room for any misunderstanding respecting the degree of righteousness. The result is not to be merely a righteous will, or a righteous purpose, with an imperfection of accomplishment, but so thorough a work that when it is finished we will be faultless and unreprovable, not only in the sight of our Redeemer, but also in the sight of our Heavenly Father. Ah, no wonder if we are astonished at the wonderful power and grace of God which this declaration reveals!

Ye Are God's Workmanship.

The same inspired pen explains elsewhere to us: "Ye are God's husbandry," ye are God's workmanship. (1 Corinthians 3:9). Let us not lose sight of the thought that "it is God that worketh in us, both to will and to do of His good pleasure." (Philippians 2:13.) While the Lord Jesus Christ, as our Elder Brother and the Captain of our Salvation and the active Agent in our redemption through His death, is associated with the Father in all of this work of our perfecting, nevertheless we are not to lose sight of the fact that all things are of the Father, as all things are by the Son. The two are in perfect accord, but the Scriptures assure us that the Plan itself was the Father's and that He graciously invited the Son to the participation which He enjoys.

When we think of the Divine creative Power our minds go out to the wheeling orbs which encircle our earth, to the millions of suns and hundreds of millions of planets which fill the space about us and which we call the Universe: "Day unto day uttereth speech, and night unto night showeth knowledge; there is no speech nor language where their voice is not heard"—declaring the omnipotence and omniscience of our great God, their Creator.

We say that these are works worthy of a Creator, and we are surprised that the Great Eternal should in any sense of the word interest Himself and His great Power in a transforming work in connection with our hearts and lives. Nevertheless, the more we consider it the more we are convinced that the creation of angels was a greater display of Divine Power than the creation of the worlds. Likewise the creation of man in the image of God was a far greater creation than that of the material Universe, because man was created in the image and likeness of His Creator—Adam was a miniature copy of God in the flesh.

The Divine intention respecting Adam and his race in general, the Bible assures us, is Restitution—restoration eventually to all that was enjoyed by our first parents in Eden, and lost through disobedience—sin. The Heavenly Father has arranged that the sorrows and tears incidental to the reign of sin and death are not to be in vain. He purposed man's redemption and restoration from before the foundation of the world—foreknowing as He did the course of Adam as a free agent, his disobedience and fall under the death penalty.

Thus the Scriptures assure us that in the Divine purpose Jesus was "the Lamb slain from before the foundation of the world." And they assure us that the Lamb who was slain is ultimately to be given the dominion over the whole earth, and for a thousand years shall exercise a reign of righteousness, justice, love and power with a view to the reclamation and restitution of all the willing and obedient of the human family—and the destruction of all those who love sin and hate righteousness and who therefore are styled "corrupters of the earth."

We Are God's New Creation.

As we have just seen, the great and important work of human restitution the Father has delivered over entire to the Son, the world's Redeemer; as we read: "He must reign until He shall have put down all enemies"—even death, the last enemy. Then He will deliver up the Kingdom to God, even the Father, says St. Paul. (1 Corinthians 15:24-28.) But our text is not discussing that work of Restitution which belongs to the coming Age of Messiah's glorious reign of righteousness. On the contrary, it deals with the specially favored and specially blessed ones who during this Age are being called, proved, tested, polished, prepared for joint-heirship with Jesus in His Kingdom.

These are special objects of Divine care, whose blessing consists not in restitution to earthly perfection and an earthly Eden home or Paradise. These are called of God with a "high calling," a "heavenly calling"—to be "heirs of God and joint-heirs with Jesus Christ our Lord." (Romans 8:17.) These, St. Peter tells us, have been granted exceeding great and precious promises, that by these promises [as the Divine power or energy working in them] they might become partakers of the Divine nature.

Ah, now we perceive the special sense in which Divine Power is being exercised toward the called and elect Church from that which will be exercised toward the world in general. God is creating a new order of beings in the Universe—an order or class on the Divine plane, which is far above that of angels, principalities and powers or any other plane in the whole Universe. This is the sense, then, in which we are God's workmanship and newly created of Him in Christ Jesus unto good works.

Only from this standpoint can the beauty and harmony of the Bible be discerned. The Father's providences guided that Jesus should first pass through the trials and difficulties and self-sacrifices necessary to a demonstration of His loyalty, which would prove Him worthy of the Divine nature. And so the Apostle tells us that He who was rich, for our sakes became poor; that the Logos humbled Himself and took a bondman's form in harmony with the Divine program. "And being found in fashion a Man, He humbled Himself" still further, even to death, "even the death of the cross." "Wherefore also [on this account] God hath highly exalted Him, and given Him a name that is above every name, that at the name of Jesus every knee should bow, both of things in heaven and things on the earth."—Philippians 2:6-10.

Nor did the New Creation cease with this exaltation of the Logos, the Redeemer of men, to the Father's right hand of power and honor and glory, that "all men should honor the Son even as they honor the Father." (John 5:23.) On the contrary, St. Paul explains to us a Mystery, hidden from previous Ages and Dispensations, but now made known unto God's saintly, namely, that the Divine purpose is that a Church class shall be selected during this Gospel Age, to share with the Logos, Jesus, His exalted glory and honor, dominion and power and Divine nature—as a Bride class. Thus we read: "It became Him [the Father], * * * in bringing many sons to glory, to make the Captain of their salvation perfect through suffering."—Hebrews 2:10.

And now, as the Father's Representative and agent, for eighteen hundred years the Redeemer has been doing the work of preparing this class which is to be His Bride and Joint-heir in His Kingdom—the class which is to be associated with Him in the judging and blessing of the world of mankind in general.

"Ye See Your Calling, Brethren."

St. Paul, pointing out the privileges of those who are now being called, says, "Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called," but chiefly "the poor of this world, rich in faith, heirs of the Kingdom." (1 Corinthians 1:26; James 2:5.) Those who possess the blessings of the present life in great abundance are thereby disadvantaged respecting this great High Calling, while the poor of this world have their compensation, for the things of the present time having less attraction for them, their ears and hearts and "the eyes of their understanding" are more ready to discern the glorious things of the Divine revelation, which the natural eye hath not seen nor the ear heard—things which God hath in reservation for those that love Him—supremely—for those whose love for God manifests itself in a full consecration of mind and body to know and to do the Divine will.

Our text tells us of the possibilities of our "calling"—of what God through Christ is able and willing to do for us—even bringing us to a perfection of holiness and faultlessness in the Divine presence at the end of our race course. But there are conditions, our text declares, namely: "If ye continue in the faith, grounded and settled, and be not moved away from the Hope of the Gospel, which ye have heard and which was preached to every creature which was under heaven."—Verse 23.

Since there are conditions, we must give them earnest heed; for how could we be careless or indifferent in respect to so high a calling, so heavenly a Prize as this set before us? Carelessness, neglect, indifference in respect to the terms or conditions, would be manifesting a lack of appreciation of the gift, the privilege, the opportunity; and this in turn would mean that thereby we mark ourselves in the Lord's estimation as unworthy of the proffered honors and glories.

"The Hope of the Gospel."

It should not surprise us that the Apostle lays great stress upon the "Hope of the Gospel." God is not working in us with tools of iron and steel or gold or silver to transform or to polish us. His fashioning and transforming tool is the Hope of the Gospel. It is this Hope which the Apostle declares we should "have as an anchor to our soul, both sure and steadfast, entering into that which is within the veil, whither our Forerunner is for us entered." (Hebrews 6:19, 20.) Thus we will be settled and grounded and safe in all the storms of life, great and small. Our anchorage of faith will give us the assurance of the Divine promise, that "all things shall work together for good to those who are the called according to His purpose," to those who are the

"Happy objects of His grace,
Destined to behold His face."

But the Divine arrangement is that in order to continue in the faith we must feed continually upon the promises of God, and must allow them to have a sanctifying power in our minds, in our hearts and over our words and conduct, making us more and more copies of God's dear Son. As our text intimates and other Scriptures tell us, the Adversary will seek to move us away from the glorious promises of the Gospel, putting fear as an incentive instead of love, or attracting us by worldly pleasures or pride or "the love of money," which is "a root of all evil." Our worthiness to be of the New Creation will be demonstrated by the faithfulness, the persistency with which we will hold on and strive against the oppositions of the world, the flesh and the Adversary, and more and more seek and enjoy the fellowship of the Father and of the Son.

If we know these things, happy will we be if we allow them to exercise us both to will and to do the Father's good pleasure, to the extent of our ability as New Creatures in Christ. If we do so, He who began the good work will complete it in the Day of the Lord Jesus Christ—in the Morning of the New Dispensation—in the First Resurrection. This means a gradual growing in grace and in knowledge and in the fruits and graces of the Holy Spirit to the extent of our ability The merit of our Redeemer compensating for all our unintentional shortcomings. He will eventually present us holy, faultless, unreprovable in the Kingdom.

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THE APOSTLES AND PSEUDO-APOSTLES

"Have not I chosen you Twelve?"—JOHN 6:70.

AS Christians we have long lamented our differences and wondered at their number. As we have been getting rid one after another of the doctrinal errors of the past, and see their foolishness, and learn that they are not supported by Bible testimony, we wonder how they originally got a foothold in Christian faith. But a glance backward is sufficient to explain the situation.

During the ministry of our Lord and the Apostles the faith of the Church was kept pure, but as Jesus prophesied in the parable of The Wheat and Tares, all this changed as soon as the Apostles fell asleep. He says, "While men slept, the enemy came and sowed tares" amongst the wheat. The tares of error sown by Satan shortly after the death of the Apostles have yielded an abundant crop and well-nigh choked out the good seed of the Kingdom—Christ's saintly followers. The nominal wheat-field might almost be called a tare-field, so greatly do the tares predominate.

But in the Harvest, the end of this Age, the dawning of the New Age of Messiah's Kingdom, the Lord will favor such conditions as will effect a thorough separation between the "wheat" and the "tares." He will gather His wheat into the garner. All imitation Christians will, by the fiery troubles of that day, be reduced to the ranks of the world in general.

Judas' Place Improperly Filled.

Whilst the eleven Apostles were waiting as directed for the Pentecostal blessing, they, contrary to direction, busied themselves by appointing a successor to Judas. They chose two men, and of the two selected one by lot, and then supposed that they had made an apostle. Without reproving them God ignored their choice; thenceforth we hear no more of Matthias. In His own time God brought forth the successor of Judas, and we all recognize at once St. Paul, of whom it is written that he was "not one whit behind the chiefest of the Apostles" and that he had visions and revelations more than they all.

St. Paul's writings constitute the major portion of the New Testament, and are invaluable gifts of God to His people. There never were to be more apostles than these Twelve. Jesus declares that He chose The Twelve. Again He declares that God gave them to Him and that He lost none of them save Judas, whose disloyalty had already been foretold.

When Jesus prayed for these He differentiated them from His other followers, saying, "Neither pray I for these alone, but for all those also who shall believe on Me through their word." Their words are His words. They have been His mouthpieces to the Church. Of these Twelve, and of none others, He declares, "Whatsoever things ye shall bind on earth shall be bound in Heaven," and whatsoever things ye shall declare loosed all shall know are loosed and not binding in the sight of Heaven. So carefully did the Lord intend to supervise these in their utterances, that their words would be infallible; and He wished all of His followers to know this.

Furthermore, after our Lord had ascended to glory, He sent a message to the Church through St. John the Revelator. In that message He pictured the Twelve Apostles as a crown of twelve stars, upon the head of the Woman, the Church. Again, in the symbolical picture of the New Jerusalem, which represents the Church in glory beyond the veil, He pictures the Twelve Apostles as the twelve foundation stones. There never were to be any more, nor any less. From this standpoint we see that we are not to expect an additional revelation of any kind. God's people are not to trust either in their own speculations and mental gymnastics, or in visions and dreams; for, as St. Paul declares, "If any man preach any other Gospel than that which we have preached let him be accursed." (Galatians 1:8, 9.) So, too, he declares, "The Word of His grace is able to build you up," and to "make you wise unto salvation." Again he said, "The Word of God is sufficient, that the man of God may be thoroughly furnished." (Acts 20:32; 2 Timothy 3:15-17.) We see, then, after the Church needed no more than the Twelve Apostles, nor any further revelation of any kind than those given to her through this inspired apostleship. But that there would be some who mistakenly would claim to be apostles, the Lord Jesus clearly indicated, declaring that there would be false apostles, "who say that they are apostles and are not."—Revelations 2:2.

The First Pseudo-Apostles.

When we speak of pseudo-apostles—false apostles—we should not be understood as charging intentional fraud. Rather, sympathetically, let us suppose that the early bishops, in accepting the title of apostles and in claiming for themselves succession to the Apostolic office, were honestly deluded, as much as were the people who thus acknowledged them. Let us remember, further, that the matter grew gradually, just as titles and dignities grow at this day.

Let us remember that the early Christians were not generally educated—that remarkably few people in olden times were able to read. Indeed, general ability to read belongs only to our generation, to those living in this our wonderful day—the dawning of the New Era of Messiah's Kingdom. Let us remember also that at that time books were very scarce, because very expensive. The Jews did, indeed, endeavor to have a copy of the Holy Scriptures in each synagogue, there to be read once a week, in portions, from large and costly scrolls.

Christians, expelled from the synagogue, had no longer the opportunity of the Jews for studying the Old Testament Scriptures. And the New Testament, written in a fragmentary manner, was costly also, and not brought together as a collection for a long time after the death of the Apostles. The Sacred writings soon became relics, remembrances of the dead Apostles and of Jesus, worshipped by all, but not studied, even by those who were able to read. Their value for instruction was considered at an end, because the theory in the meantime had sprung up that the living bishops were the representatives of the Apostolic office and inspirations. The people, therefore, unable to read, asked not, What say the Apostles? but received their theological instructions from the bishops, whom they believed to be the living Apostles.

When we reflect that very few ministers in one city, even of one denomination, are today fully agreed as respects Divine Truth, we must not be surprised that during the two centuries following the death of the Apostles these supposed "successors" got into all kinds of false doctrine, each leading a company of believers and holding the pre-eminence of his own views, few thinking to measure their presentations by those of The Twelve, Divinely appointed.

"Apostolic Councils" Next.

The doctrinal strife between the bishops grew. Gradually the people of God, about A. D. 250, began to be separated into two classes—the clergy and the laity. The bishops, instead of being chosen by the vote of the people, publicly claimed the Divine right, as the superiors in the Church to ordain for them their clerical teachers. The clergy, under the lead of the bishops as supposed successors to the Apostles, lorded it over God's heritage. Later, in the Sixth Century, the Bishop of Rome began to be considered superior to all other bishops, and finally was declared to be the chief father, or papa, or Pope.

About the Fourth Century creed-making began. The Nicene Creed, the Athanasian Creed and the Apostles' Creed, all were formulated in the Fourth Century. It was discovered that more than a thousand bishops — pseudo-apostles — were teaching very contrary doctrines on many subjects. The Emperor Constantine accepted Christianity and was perplexed by the variety of teaching. He convened the "Apostolic Council" of Nice. But although he provided expense money for all bishops attending only about one-third obeyed the command.

These bishops disputed and wrangled over differences for days and weeks and months. Finally they reached a conclusion satisfactory to the emperor. It was promulgated with governmental sanction and with the declaration that any persons or teachings to the contrary were to be expelled. Thus a small minority of men, who mistakenly thought themselves inspired, under the leading of an emperor who had not even been baptized, set up a theological standard which since has served well to fetter religious thought in many, and to make others believe that there is nothing in religion but superstition.

Creed-making along these lines progressed for twelve hundred years, while the Bible was neglected. It was not even thought necessary for instruction in theological seminaries. Luther, then a devout Catholic, had taught and preached for years without ever seeing a Bible. The explanation is that the bishops, esteemed to be living apostles in full authority, were thought to have more up-to-date knowledge than the original Twelve, and in Apostolic Councils had formulated creeds which they declared were alone necessary to be believed. Can we wonder that in all those fifteen centuries the real nuggets of Truth which had been delivered by Jesus and the Apostles and the Prophets became sadly incrusted with human tradition, superstition, misunderstanding, etc.?

Groping for the Light.

Our Catholic friends do not agree that a great Reformation movement started in the Sixteenth Century. None of us will claim that Luther and his friends were infallible, and that in one step they passed from the confusion of fifteen centuries into the full blaze of religious knowledge. All, however, Catholics and Protestants, can surely agree that some kind of creed impetus to righteousness came to the Protestant movement of the Sixteenth Century. We have the proof of it all about us.

No longer are Protestants and Catholics warring with each other, burning each other at the stake, etc. Each may feel free to investigate for himself and to accept or reject such doctrines and creeds as he may please.

All true Christian people deplore the division of Christ's followers into numerous sects. Nevertheless we may surely feel a great sympathy for all of them when we remember that each separate sect represents an additional effort on the part of honest minds to grope out of darkness toward the light. All who are awake are conscious that some terrible nightmare of error rested upon Christendom for long, long centuries.

The Torch of Civilization.

Well has the Bible been called the Torch of Civilization and Progress. The Bible, not men, was the great Reformer and leader into civilization. When the Bible was placed in the hands of the people, they began to see that God's message came from Jesus, and the Apostles, and the Prophets of old, and that clericism and sacerdotal functions were man-made. A desire to know what the Bible teaches became more and more prevalent. The first effort of the clerics was to tell the masses that the priesthood had the Bible and would read it in their hearing—but it was read in Latin, to those who could not understand Latin.

Gradually the desire sprang up for the Bible in the English language. Dr. Tyndale was amongst the first to recognize the need and to supply it to the British. Later on Luther, with assistants, supplied the Germans. But not many were able to read. A partisan spirit arose. Seeing that the Bible was popular, all acclaimed it as the Divine Revelation. But each party condemned the translation made by the other, when in reality there was no particular difference between them. It was all the bishops could do to keep the people from studying God's Word themselves and to make them satisfied with the presentations already given them by their teachers.

Therefore the Bishop of London bought up a lot of Tyndale's Testaments and burned them in public. But more were printed and the demand increased. People hungered for God's Word and felt suspicious of the creeds, as well they might. Then came the Catholic Bible in the English language, and later, our Common Version English Bible, and many others. Still the claim is made that Protestants should not read the Catholic Bible, and that Catholics should not read the Protestant Bible, when in reality the two are practically the same—good translations.

It would appear that there are many religious teachers of all denominations who outwardly extol the Bible for popularity's sake but who in reality inwardly wish the people would never read it, for they realize that the Bible is the greatest foe in the world to ecclesiastical hypocrisies and superstitions.

Back to the Bible, Says Pope!

The present Pope with a clear vision beholds the drifting of our day away from all faith and religion. Viewing the attitude of the Protestant colleges, universities and theological seminaries, the Pope realized that nearly all the educated young men of Protestant lands are being taught Higher Criticism, which is but the polite modern name for infidelity. He perceived that Protestantism, which originally boasted of its fidelity to the Bible, and protested against the acceptance of the teachings of the bishops as instead of the Divine Word, has cut loose from the Bible as an inspired authority and is drifting upon the rocks of Higher Criticism, rationalism, atheism.

The Pope then bethought him of the Catholic colleges, and found the same Higher Criticism intruding itself there. He perceived that this general trend away from God has already crushed all religion in ninety-six per cent. of the French, and in ninety per cent. of the Germans. The awfulness of this situation greatly impressed the holy father. He realized that our increase of education and decrease in religious faith must speedily spell anarchy. At the risk of condemnation from both Catholics and Protestants as narrow-minded and bigoted, the Pope instituted heroic measures. He gave orders that all Roman Catholic ecclesiastics and teachers must be examined as to their faith, and must solemnly swear to it, and that all books along the lines of Higher Criticism should be banned.

Pope Pius X took another bold, courageous step. The Pope perceiving that the masses would no longer recognize the bishops of Divine authority—as successors to the Apostles, the Papal bull directed the Catholic masses to no longer look to the successors of the Apostles for instruction, but to the Bible itself. He urged upon the bishops that Catholics everywhere be encouraged to read the Bible. This is a move in the right direction. If Catholics should get to reading the Bible (we care not whether they use the Catholic version or the Protestant version), Protestants may be shamed into real Bible study, instead of the sham make-believe so much practised.

May we not, then, hope that all true Christians, Catholic and Protestant, of every shade, might, through the honest study of the one great Book of authority, come back to the "one Lord, one Faith, one Baptism," and the one "Church of the Living God," whose names "are written in Heaven?" Toward this end let us labor. Let us each be students of the Bible, and let us be honest and loyal, not handling the Word of God deceitfully. So shall we have the blessing for which Jesus prayed: "Sanctify them through Thy Truth; Thy Word is Truth."

THE FIG TREE IS WITHERED AWAY

"And Peter, calling to remembrance, saith unto Him, Master, behold the fig tree which Thou cursedst is withered away."—MARK 11:21.

OUR thought is that this particular incident in our Lord's earthly ministry may be very significant. We see that nearly all His acts were good, not only for the time being, but, as it were, pictures of larger things to come after. In the casting out of devils, etc., He was showing forth the glory of His coming Kingdom. When His Kingdom shall come, all the sick will be healed, all the blind will have their eyes opened, all the lame will walk; there will be literal healing and blessing of the world. All devils will be cast out.

The Lord did not attempt to heal all the sick He saw on earth. We recall the case where the impotent man was lying on the porch at the pool of Bethesda. Jesus went to that one man and said, "How is it that you are here?" He said, "When the time comes for the moving of the water, others step down before me." Then Jesus merely said to him, "Arise, take up thy bed." He said nothing to the others. He did not pretend to heal all the sick. He was merely demonstrating His mighty power, which will be fully expanded when the glorious Kingdom is established.

Therefore, we think we are taking the proper view of matters when we suppose that even the little things, every little act of the Lord Jesus, was in some degree prophetic, significant of the great things to come. Take, for instance, His coming into the boat at night. There was a great storm; but as soon as Jesus came into the boat, they were at the shore where they were going.

Now in the instance under consideration, we read that Jesus came unto a certain place and there was a fig tree and He declared something about gathering of figs; "for the time of figs was not yet," our common version reads; more properly it would read, "for the time of figs was not over," was not past. It would be strange for Jesus to come before the proper time to look for figs.

And He cursed the fig tree and said, "Let no more figs grow on thee to the age." Then later St. Peter called attention to the fact that the fig tree was beginning to wither, and Jesus said, "Have faith in God." What is the reason?

When the Fig Tree Putteth Forth Leaves Ye Know that Summer is Nigh.

It is our understanding that the fig tree was a type or picture of the Jewish nation, to whom Jesus came when it was proper to expect fruitage. But coming to the Jews, He did not find the nation bearing fruit. The great ones of the nation were cast off; and only the publicans and sinners were ready to accept His message—the very ones the others would not recognize at all.

It is remembered that the nation had a blight upon it. At the end of His ministry, Jesus, riding to the brow of the hill overlooking Jerusalem, said, "O Jerusalem, Jerusalem, which killest the Prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not! Behold, your house is left unto you desolate." (Luke 13:34, 35.) A very short time afterwards it began to lose its power; and the Jewish nation lost its identity completely as a nation in the year 70—37 years after.

While the Jewish nation has thus been in Hades, in the tomb, so to speak, it is as a nation that they are referred to thus. Of course, they go into the tomb as individuals, as every one else; but as a nation also they have gone into the tomb. But according to the Scriptures there will be a resurrection of the Jewish nation, and a picture of that raising up is given where it says, "the bones came together, bone to his bone," etc. (Ezek. 37:7.) Those bones represent the whole house of Israel, which is referred to as saying, "Our hope is dead" (V. 11); our ambitions are all gone or are asleep!

So God is telling them that all the Kingdom hopes of that nation are to be revived. As Jesus said to His disciples in one of His discourses—When ye see the fig tree beginning to put forth its tender leaves, ye know that summer is nigh. We see the fig tree putting forth its leaves today (see Matt. 24:32; Mark 13:28); we see the Jews looking back to Jerusalem, and we thus see the fig tree putting forth its leaves, or giving signs of life, looking forward to the re-establishment of the Jewish nation. God says there will be such a Jewish nation again.

The Bible Students Monthly

International Bible Students Association, *Publishers.*

Vol. VII. BROOKLYN, N. Y. No. 11.

OUR LORD'S GREAT PROPHECY DEPICTING END OF "WORLD"

GREAT WORLD CHANGES LONG PROPHESIED NOW DUE—BUT "EARTH ABIDETH FOREVER."—Eccl. 1:4.

MATTHEW, TWENTY-FOURTH CHAPTER, MADE PLAIN.

Since the beginning of the war in Europe in the autumn of 1914, and counter-disturbances elsewhere, the attention of Bible Students and secular editors has been directed simultaneously to the great prophecy of Matthew 24, which unmistakably is being fulfilled before our eyes on a most gigantic scale. As this remarkable prophecy is thoroughly elucidated by Pastor Russell in his timely work, "The Battle of Armageddon," written in 1897, we have secured permission to publish here the chapter from that work which treats it in full. The entire volume is equally interesting and important, containing 720 pp. of live matter portraying the steps leading to the great European conflict and the final outcome of the world's troubles. See announcement elsewhere in this issue.—*Editor.*

OUR Lord's words in Matthew 24 form the most remarkable prophecy of Holy Writ respecting the "Time of the End," the closing epoch of this Gospel Age, at which juncture of time we now stand. It was uttered near the close of His earthly ministry, when He was endeavoring to prepare His disciples gradually for the New Dispensation, which would be fully introduced after the tragedy of Calvary. He wished them to understand that they must not expect immediately the honors and glories of the Kingdom, which He had promised should be shared by His faithful. Before these glories and blessings, would come trials and sufferings. He, their Master, the King, must be rejected of Israel and be crucified, in harmony with the prophetic declarations, then Israel would be given over to their enemies, and their holy city and costly temple be utterly destroyed; moreover, His disciples must not expect to be above their Master, exempt from the reproaches and sufferings that fell on Him; but that faithfulness to Him and His teachings would cause them to be hated of all men for His sake; but finally, though after much tribulation, those faithful unto death would be rewarded, when He would come again to receive them unto Himself and to a share of His glory.

Teaching along this line our Lord reserved until near the close of His ministry. At first the disciples were disposed to resent this, and to insist (as some do today) that the Lord's cause must conquer the world, as a result of their preaching; and St. Peter went so far as to express the dissent to our Lord, saying, "Be it far from Thee, Lord, this [death and the scattering of Thy people and the triumph of evil generally] shall not be unto Thee." (Matthew 16:22; Mark 8:31, 32.) But our Lord severely rebuked St. Peter; and all of the disciples seem to have gradually settled down to a realization that the glories of the Kingdom were still remote, and that the Master must go away, and, leaving them, send the Comforter, the Holy Spirit, to guide and keep them until He would come again in the glory of the Father's Kingdom.

It was in this attitude of mind and with our Lord's latest expression with reference to the Temple, still ringing in their ears, that the disciples sought from Him definite information on these points which were not yet clear in their minds.

The Three Questions.

VERSE 3.—"*And as Jesus sat upon the mount of Olives, the disciples came unto Him privately, saying, Tell us (1) When shall these things [the destruction of the Temple, etc.] be? and (2) What shall be the sign of Thy presence* and (3) of the end of the world [age]?*"

Undoubtedly the opportunity and the questions were of Divine providence; for the prophecy was surely meant more for the instruction of God's people living in this Harvest time, than for those who asked the questions. In studying this Prophecy it is very necessary to keep in memory the questions to which it is the inspired answer. The prophecy is given with much similarity by three of the Evangelists, Matthew, Mark and Luke; but since Matthew's is the most complete and orderly, we follow its narrative in general, bringing forward any modifications noted in the other accounts.

Beware of False Christs.

VERSES 4, 5.—"*Take heed that no man deceive you. For many shall come in My name, saying, I am Christ; and shall deceive many.*"

Gamaliel mentions two of these false Christs in his speech referred to in Acts 5:36, 37; and history tells us of several others who deceived many Jews. Most notable among these was Sabbathai Levi, of Smyrna, who announced himself A. D. 1648.

Altogether, there have probably been fifty or more false Christs, male and female, and many of them undoubtedly demented—possessed of evil spirits. But none of these, nor all of them together, can be said to have "deceived many." Yet it is against the kind which "*deceive many*" that our Lord cautions us here, and again, later on in this prophecy, in which connection we will examine particularly the anti-christs which have deceived many.

The History of Eighteen Centuries Briefly Foretold.

VERSES 6-8.—"*And ye shall hear of wars and rumors [threats, intrigues] of wars; see that ye be not troubled; for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom; and there shall be famines and pestilences, and earthquakes, in divers places. All these are primary sorrows.*"

Thus briefly did our Lord summarize secular history, and teach the disciples not to expect very soon His Second Coming and glorious Kingdom. And how aptly! Surely the world's history is just this—an account of wars, intrigues, famines and pestilences—little else! Jesus separates the history of the true Church and states it with similar brevity, thus:

VERSES 9-12.—"*Then [during that same period, the Gospel Age] they shall deliver you up to be afflicted, and shall kill you; and ye shall be hated of all nations [peoples] for My name's sake. And then [during that same period] many shall be offended, and shall betray one another, and shall hate one another. And many false prophets [teachers] shall rise and shall deceive many. And because iniquity shall abound, the love of many shall wax cold.*"

In the light of history would it be possible to portray the course of God's true Church in fewer words? Surely not! The likeness is perfect. "Whosoever will live godly shall suffer persecution," is the Apostle's declaration; and whoever has not shared it has every reason to doubt his relationship to God as a son. (Hebrews 12:8.) And so with the Church as a whole, when not persecuted by the Ishmael and Esau class, it has been because there was so much of the spirit of the world or so much of "cold love" toward the Lord and His Truth that they were not worthy of persecution. But judged by this same standard, and by our Lord's prophecy, there have been some faithful unto death throughout this Gospel Age—a "little flock."

The Gospel Witness, World-Wide.

VERSE 14.—"*And this Gospel of the Kingdom shall be preached in all the world for a witness unto all nations. Then shall the end come.*"—*Mark 13:10.*

Here again our Lord clearly showed the disciples that the end of the Age was much farther off than they had supposed; that the Message of His Kingdom was to be good tidings, not to Israel only, but to all nations. But this did not imply that other nations would receive the Gospel which Israel had rejected. Rather, we should expect just what we find, that as the god of this world (Satan) blinded Israel, so he would blind the vast majority of other nations, and hinder them from seeing in Christ the power of God and the wisdom of God—and he has. (1 Corinthians 1:24.) If only a remnant of Israel (specially instructed for centuries under the Law) was found worthy to be of the Royal Priesthood, what more could be reasonably expected of the heathen nations, long "without God and having no hope"?

It is well that we carefully note our Lord's words—that the Gospel was not to be preached to the nations to *convert the nations*, but as a *witness to the nations*, and to call, and perfect, and gather out of all nations "the Elect." Later on "the Elect," as the Kingdom, will bless the nations, opening their deaf ears to the Gospel, and their blinded eyes to the True Light.

This *witness* has already been given. The Word of the Lord, the Gospel of the Kingdom, has been published to every nation of earth. Each individual has not heard it: but that is not the statement of the prophecy. It was to be, and has been, a *national* proclamation. And *the end has come!* "The Harvest *is the end* of the Age," our Lord explained. —Matthew 13:39.

The Trouble in End of This Age.

VERSES 15, 16.—"*When ye therefore shall see the Abomination of Desolation, spoken of by Daniel the Prophet, stand in the holy place (whoso readeth let him understand), then let them that be in Judea flee into the mountains!*"—*See Mark 13:14-20.*

Four points in this narrative show that while it may have had a typical application to the trouble in the end of the Jewish Age, its real or most important application belongs to the trouble with which the Gospel Age terminates. (1) The reference to the "desolating abomination" mentioned in Daniel's prophecy. (2) The statement that the trouble will be the *most severe* the world has ever known or will ever experience. (3) That unless the carnage were cut short there would be *no flesh saved.* (4) The context succeeding unquestionably describes events at the end of this Age—events which could not be applied to the end or Harvest of the Jewish Age, and were not fulfilled there. Two of these points deserve special examination.—See Daniel 11:31; 12:11.

Daniel's prophecy has much to say about an *Abomination that maketh Desolate* in nominal Spiritual Israel; which was set up in power representatively in Papacy, and which has exercised a great and baneful influence of spiritual desolation in the spiritual house or Temple of God, the Church of Christ. This abominable system of error was to continue until the cleansing of the sanctuary class; and beyond that it was to prosper greatly and lead many in nominal spiritual Israel to repudiate the *Ransom-sacrifice*, given once for all; and the result of its overspreading influence would be the desolation of rejected Christendom.

"Abomination of Desolation"—The Mass.

The great Abomination of Desolation whose foundation rests in the doctrine of the Mass (which substitutes human performances instead of the great Sacrifice of Calvary, for the cleansing away of sin) is now being supplemented by theories of self-atonement, and these overspreading abominations are backed by such influence and sophistry as will deceive many—"if it were possible the very elect"—and be precursors of the destruction of Christendom.

As already pointed out *the* Abomination of Desolation which defiled God's holy place or True Temple, the Church, was the Papal one, the cornerstone of which is the blasphemous doctrine of the Mass. The abomination, defilement, and desolation are old; but so gross was the darkness of error during centuries past that few, if any, could *see* it. That the Mass was not seen to be the Abomination, even by the Reformers, is evident; for although the Church of England in her Articles denies the power of the priests to create Christ out of bread and wine, to sacrifice Him afresh, yet we have no intimation that the enormity of this sinful practice was seen. And Luther, while full of denunciation for many of Papacy's sins and falsities, did not *see* the great Abomination of Desolation to be the Mass. On the contrary, on his return to his church after his stay at Wartburg Castle, finding that the Mass, as well as images and candles, had been discontinued, as being without Scriptural authority, *Luther re-established the Mass!*

In this view of the matter there is great significance in our Lord's words—"When therefore ye *see* the Abomination of Desolation *having* stood in the holy place, as foretold by Daniel the Prophet (reader consider); then let them which be in Judea flee to the mountains." Here we must remember the parallelism between the two Harvests, the two times of trouble and the two flights; and must consider that Judea would represent Christendom of today.

The Greek word rendered "mountains" may with equal or greater propriety be rendered in the singular—mountain; and it is so rendered in a majority of instances in the Common Version. Indeed, to flee *out of Judea* (literal) to either a mountain or many mountains seems peculiar since Judea was in fact "a hill country," and Jerusalem is described as set in the top of the mountains. But to apply our Lord's words to the present time, and to His people in Christendom, who now, in the light of Present Truth, *see* the Abomination stand where it ought not—in the holy place—in the stead of the true Sacrifice, is a very simple matter. They should at once flee from the influence of the abomination and from the system falsely styling itself Christ's (mountain) Kingdom, to the true Mountain or Kingdom, which at this time Christ has returned to set up in glory and power.

In a word, this command to flee, and the description of its trials, can be properly understood only in connection with the command of Revelation (18:4), "Come out of her, My people, so that you may have no fellowship with her sins, and that you may not receive of her plagues."—Diaglott.

(*Continued on 2d page, 1st column.*)

*The Greek word *parousia*, here used, invariably signifies *presence*, and not coming.—See Revised Version—margin; also the Emphatic Diaglott.

THE BIBLE STUDENTS MONTHLY

W. F. HUDGINGS, Editor.

13, 15, 17 **HICKS ST., BROOKLYN, N. Y.**

Monthly—12 cts. a year. Single copies, 1c.

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(*Continued from 1st page, 4th column.*)

OUR LORD'S GREAT PROPHECY DEPICTING END OF "WORLD"

"Come Out of Her, My People!"

VERSES 17, 18.—"*Let him which is on the housetop not come down to take anything out of his house; neither let him that is in the field return back to take his clothes.*"

These exnortations indicate the propriety of haste in flight out of "Babylon" (confused religious institutions) as soon as each *sees* the Abomination of Desolation. The Lord's word is, that all temporizing or parleying or human reasoning will be dangerous; no time must be lost in *obeying* as soon as He causes us to see the Abomination of Babylon, and its relationship to all who have named His name. Alas! how many, failing to heed the Master's Word, have suffered themselves to be bound hand and foot, so that now flight is almost impossible. But the Master says, "My sheep hear My voice and they follow Me."

There is another lesson in these verses: They show that some of the Lord's people are in one place or condition, and some in another. Some are in the "field"; that is, in the world outside all human organizations. These should not think it proper first to join the nominal churches; but using their liberty should flee from their position in the world, to become one with the Lord as members of His Kingdom—Mountain.

Some of the Lord's people are in the "houses" or church systems of Babylon; but, as here intimated, they are generally house-top saints, who have a higher life and experience and faith than merely nominal church members. These in their flight are not to go down into the house (nominal church systems) to seek to carry with them their "stuff"—their valuables in human estimation, such as titles, dignities, respect, commendations of good and regular standing, etc., but are to *forsake all* for Christ, and flee to the true Kingdom, the Kingdom of Christ.

Difficulties of Flight from Babylon.

VERSE 19.—"*And woe unto them that are with child, and them that give suck in those days!*"

There are spiritual "babes," as well as fleshly babes, and bastards as well as sons. The Apostle Paul describes his interest in Gospel work as that of a mother travailing with child. He says, "O my little children, [because] of whom I travail in birth again, until Christ be formed in you!" (Galatians 4:19.) Similarly all faithful servants of Christ, all earnest laborers for souls, are such as are described in this text as being "with child." Spiritual child-bearing after the Apostolic example is most honorable service, and engages the attention of some of God's most devoted children. But alas! as the desire of Abraham and Sarah to help fulfil God's promises led to an unauthorized *method*, and produced an Ishmael class, which, born after the flesh, persecuted the Seed born legitimately, so is it with many of these who now are "with child"; they are helping to produce illegitimate "children of God." It should be remembered by all, however, that only legitimate means should be employed; all the children of God are begotten by the Word and Spirit of the Truth, and not by human theory and the spirit of the world.

False views of the Divine Plan (the supposition that all except the Elect Church will be everlastingly tormented) have in some so stimulated their desires to bring forth "children" that they have resorted to various human devices for begetting them—overlooking the fact that all not "begotten of God," all not begotten "by the Word of Truth"—(not merely of the letter of the Word, but "begotten of the Spirit" of the Truth), are spurious, and not reckoned as of God nor treated as sons. (Hebrews 12:8.) As a consequence the Church nominal of today makes "a fair show in the flesh"—numerically, financially, intellectually—and has much of "the *form* of godliness" without its real spirit and power to control the heart. It is full of "babes," some indeed babes in Christ, but many, many bastards, not sons of God; begotten of error instead of Truth—"tares." And the constant effort is to bring forth *more* even of the spurious progeny; hoping thus to save them from eternal torment, the unjust sentence of a supposed merciless God.

Alas! how difficult it is for these dear children of God who are thus figuratively, in our Savior's words, "with child," to flee from the nominal church system with its multitudinous machinery for false and rapid begetting, which they have learned to glory in and to boast of. Yes, it will be difficult for these to leave all and flee to the Lord and His Mountain (Kingdom). It will be difficult for them to believe that the Lord is really good and just and merciful, and that He has a gracious Plan which makes full provision for every member of Adam's race—all redeemed by the great "Ransom for all."

Flee Before the Winter Time.

VERSES 20-22.—"*But pray ye that your flight be not in the winter (neither on the Sabbath day), because then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days be cut short there should no flesh be saved; but through the Elect those days shall be cut short.*"

This gathering of the Church occurs in what is called a harvest time, at the close of a summer-time of favor. Our Lord explained (Matthew 13:30, 37-43) that in this Harvest He would garner His "wheat" and burn the "tares" in a great time of trouble following. It is still the custom in country places to leave the burning off of refuse until the winter. We understand our Lord to mean, then, that we are to seek help and strength to escape from Babylon before the severe winter-time of her trouble comes upon her.

Let us pray, and labor accordingly, that we be through our flight before the "winter" of trouble comes.

We should earnestly pray and strive that our flight be not even on the Sabbath day. What Sabbath day? Not the Seventh day of the week, nor the First day; for "new moons and Sabbaths" surely would prove no hindrance to Christians in any physical flight. (Colossians 2:16.) The Sabbath here meant is the great antitypical Sabbath—the Millennium, the Seventh-thousand-year Sabbath. If we got started on our flight before it began chronologically, so much the more favorable; and the farther we get into it the more difficult it will be to get free and to abandon Babylon, at the very time it needs and pleads most for our help to sustain it. But God has declared that Babylon must fall, and no power can sustain her; and no one who realizes how imperfect is her work, and how good and gracious will be the work of the Lord after she is removed and the true Church glorified, could wish to hinder the Lord's work for one moment.

The great tribulation of this "winter"-time is to be unprecedented; and our Lord's assurance is, that nothing to compare with it has or shall ever come upon the world.

But God has prepared an intervening power—His Kingdom, Christ and His Church—"the Elect." The Elect will intervene at the proper time and bring order out of confusion.

False Messiahs and False Teachers.

VERSES 23-25.—"*If any man shall say unto you then, Lo, here is Messiah, or there, believe it not. For there shall arise false Messiahs, and false teachers, and shall show great signs and wonders; insomuch that if it were possible they would deceive the very Elect. Remember, I have foretold you.*"

The deceivers here described certainly are not the fanatics who from time to time have claimed to be Christ and have deceived but few possessed of any degree of common sense and judgment. We have already pointed out the Anti-Christ, the great deceiver, the Papacy, which for centuries sat in the spiritual Temple, displaying himself as the only representative of Christ. If Papacy is Anti-Christ, a pseudo or false Christ, are not the other false bodies with false heads also false Christs, or Anti-Christs—however many or few of God's true saints may be in them?

Various Protestant denominations, although they acknowledge no head except Christ, nevertheless practically make their Synods, Conferences and Councils into *heads*, from which they take their laws, usages, and confessions of faith, instead of the one and only Head of the one true Church.

But in the prophecy under consideration our Lord warns us of danger from false Christs "then"—that is, *now*. In harmony with this we find in Revelation (13:14-18) a prophecy of a special combination of influences by which Protestant denominations will be unified and, though separate, yet be brought into cooperation with Papacy, in a manner that will give both increased powers, and deceive many into supposing that the new combination will be God's instrumentality for doing the work predicted of Messiah—and that it is thus His representative.

"Sun of Righteousness Shall Arise."

VERSES 26-27.—"*Wherefore if they shall say unto you, Behold, He is in the desert; go not forth; or, Behold, He is in the secret chamber; believe it not. For as the bright-shiner* [*the Sun*] *cometh out of the East and shineth even unto the West, so shall also the presence* [*Greek parousia*] *of the Son of Man be.*"

That great delusions, "strong delusions" by Satan, are just before us, is witnessed not only by our Lord's words here, but also by the Apostle Paul. (2 Thessalonians 2:10-12.) Had it been foretold precisely what form these deceptions would take, this would have somewhat hindered their deceptive power. God permits these deceptions for the very purpose of *separating* the "overcomers" from all others, and merely guarantees us that the Elect will be kept from falling.

The claim, "Behold, He is in the secret chamber," is already being made by Spiritists;* that they can have face-to-face interviews with the Lord at some of their seances; and that all who are in sympathy with their views may have the same privilege, etc. What if the caution that, "if it were possible, it would deceive the very Elect," should be found to mean that the "very Elect" will be subjected to the severest trials in this evil day? "Who shall be able to stand?" (Revelation 6:17.) The answer through the Prophet is, "He that hath clean hands [an honest life] and a pure heart" [a Conscience void of offense toward God and man]: . . . he "shall ascend into the mountain [Kingdom] of the Lord," . . . and "stand in the holy place."—Psalm 24:3, 4.

But how shall God's people know assuredly that these manifestations are not genuine? He has instructed us that His Day will come "as a thief in the night," that Jesus will be *present* unseen by the world superintending the Harvest work—gathering His Elect, etc. How do we know that He will not manifest Himself to His watching people, as so-called Christian Spiritualists claim, in the "secret apartments"—in their seances?

We know that He will not so manifest Himself to us, because (1) His instructions are that we shall be "changed," made "like Him," and *thus* "see Him as He is"; and (2) He forewarned us against these deceptions which would propose to show Him to us in our unchanged or flesh condition, saying, "If they shall say He is in a desert place or in secret apartments, *believe it not*"; because in no such manner will He be manifested. On the contrary, "As the bright-shiner [the Sun] cometh out of the East [and can neither be confined to a solitary place nor to a private room], but shineth [*everywhere*] even unto the [remote] West, so shall the *presence* of the Son of Man be."

Our Lord's revelation at His Second Presence will not be in a room, nor to a community in a wilderness or desert place; nor even to one nation as at the First Advent; but it will be a general world-wide manifestation: "The Sun of Righteousness shall arise with healing in His beams." It is the searching beam of Truth from the great Sun of Righteousness that already causes so much confusion amongst men, by shining into the dark places and discovering error and corruption of every kind. "Whatsoever doth make manifest is light." And it is the great Light of the world, Christ (and ultimately also His associated Church), that shall bless mankind by bringing to light all the hidden things of darkness; for nothing is hidden that shall not be made manifest. "The *Day* shall declare it"; and there could be no day without the Sun shining from the East even unto the West. "This is the true Light which lighteth [in due time] every man that cometh into the world."

VERSE 28.—We will examine this verse at the conclusion of verse 41 to make Matthew's account correspond with those of Mark and Luke.

The Darkening of Sun and Moon.

VERSE 29.—"*Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken.*"—*See Mark 13:24, 25.*

The tribulation "*of those days*" should be clearly distinguished from the tribulation at the *end* of those days, in which this Age and Harvest will close; but this is not so clearly manifest in the accounts by Matthew and Mark as when we compare Luke's record, which seems to briefly summarize the events of the Gospel Age, and, omitting the "tribulation of those days," refers only to the other tribulation with which this Age will be closed.—See Luke 21:24, 25.

The fact is that the entire Gospel Age has been a period of tribulation referred to in Matthew 24:9-12, and now in verse 29. (1) The early Church was persecuted by civil Rome, while later, when Papal Rome got control, all who refused to approve her abominations were persecuted by her (Jezebel) directly, or indirectly by the civil powers to which she was wedded (Ahab). And they were given into her power, and she wore out the saints of the Most High for a time, times and a half time—(3½ symbolic years, or 1260 literal years)—until A. D. 1799. And this long persecution, in which "many were purified and made white and tried," and in which the Mother of Harlots was "drunk with the blood of the saints and the martyrs of Jesus" (Revelation 17:6), ended as we have already shown, practically in 1776 and actually in 1799, when the Pope and his authority were humiliated before the World.

Understanding clearly, then, that it is signs that will follow the tribulation "*of those days*" that our Lord refers to, we inquire respecting the very definitely described *signs*—the darkening of the sun and moon, and the falling of the stars. Are these signs to be regarded as literal or as symbolic? and have they yet been fulfilled?

We answer that they have had a literal fulfilment, and are now having a symbolic fulfilment much more momentous.

On May 19, 1780 (still "in those days," the 1260 years of Papal power, but after that power had begun to wane and the brunt of the tribulation had passed) a phenomenal darkening of the sun occurred, for which scientists of that time and since have never been able to account. That this was no ordinary occurrence is sufficiently established by the following competent testimony:

The noted astronomer Herschel says: "The dark day in Northern America was one of those wonderful phenomena of nature which will always be read of with interest, but which *philosophy is at a loss to explain.*"

We quote as follows from Judge R. M. Devins, in "*Our First Century*":

"Almost, if not altogether alone, as the most mysterious and as yet *unexplained* phenomena of its kind in nature's diversified range of events during the last century, stands the dark day of May 19, 1780, a most unaccountable darkening of the whole visible heavens and atmosphere in New England, which brought intense alarm and distress to multitudes of minds, as well as dismay to the brute creation—the fowls fleeing, bewildered, to their roosts, and the cattle to their stalls."

The darkening of the moon at its full the night following seems to have been little less remarkable than this darkening of the sun. A witness, Judge Tenney, of Exeter, N. H., is quoted as follows:

"The darkness of the following evening was probably as gross as has ever been observed since the Almighty first gave birth to light. I could not help conceiving at the time, that if every luminous body in the universe had been shrouded in impenetrable darkness, or struck out of existence, the darkness could not have been more complete."

This unaccountable darkness, except as a sign from the Lord, is reckoned to have extended over 320,000 square miles—an area about twenty-five times the size of Palestine, to which the signs of the First Advent were limited.

The Falling Stars.

Half a century passed before the next *sign* appeared, the falling of the stars from heaven, as when a fig tree casteth her unripe fruit when shaken of a mighty wind. Our Lord's words found a fulfilment (though not their complete and only fulfilment, as we shall see later) in the wonderful meteoric showers of the early morning of Nov. 13, 1833. Those inclined to quibble by urging that "the *fixed* stars did not fall" are reminded that our Lord said nothing about fixed stars falling, and that *fixed* stars could not fall; their falling would prove that they were not *fixed*. The Scriptures do not distinguish between stars and meteors as is commonly done in our day.

Shooting stars, and even meteoric showers are not uncommon every year, and some years more than others. It is computed that 400,000 small meteors fall to our earth annually. But these are nothing in comparison to the great shower of Nov. 13, 1833, in which millions on millions fell.

We quote the following from *The American Cyclopedia*, VOL. XI., page 431:

"The year 1833 is memorable for the most magnificent display on record. This was on the night of Nov. 12, and was visible over all the United States and over a part of Mexico and the West India Islands. Together with the smaller shooting stars which fell like snowflakes and produced phosphorescent lines along their course, there were intermingled large fireballs, which darted forth at intervals, describing in a few seconds an arc of 30° or 40°. These left behind luminous trains, which remained in view several minutes, and sometimes half an hour or more. One of them, seen in North Carolina, appeared of larger size and greater brilliancy than the moon. Some of the luminous bodies were of irregular form, and remained stationary for a considerable time, emitting streams of light. At Niagara the exhibition was especially brilliant, and probably no spectacle so terribly grand and sublime was ever before beheld by man as that of the firmament descending in fiery torrents over the dark and roaring cataract. It was observed that the lines of all the meteors, if traced back, converged in one quarter of the heavens, which was *Leonis Majoris;* and this point accompanied the stars in their apparent

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motion westward, instead of moving with the earth toward the East. The source whence the meteors came was thus shown to be independent of the earth's relation, and exterior to our atmosphere."

Prof. von Humboldt devotes fifteen pages of his work, *Personal Narrative*, to this phenomenon; and declares that it was visible over an area of eleven million square miles.

The Symbolic Fulfilments.

While these literal signs served their designed purpose in drawing general attention to the Time of the End, we believe that the symbolic fulfilments are no less striking and even more interesting to those whose mental and spiritual perceptives are awakened so as to enable them to appreciate them.

The *sun* as a symbol represents the Gospel light, the Truth—and thus Christ Jesus. The *moon* as a symbol represents the light of the Mosaic Law. As the moon is a reflection of the light of the sun, so the Law was the shadow or reflection beforehand of the Gospel. The *stars* as symbols represent the inspired teachers of the Church—the Apostles. The *heavens*, as already shown, represent the ecclesiastical powers of Christendom. A combination of these symbols is found in Revelation (12:1), where the "woman," symbolizing the early Church, is represented as clothed with the *sun*, that is, resplendent in the full, clear light of the unclouded Gospel. The *moon* under her feet represents that the Law which supports her is nevertheless not the source of her light. The twelve stars about her head as a crown represent her divinely appointed and inspired teachers—the Twelve Apostles.

Symbolic Sun Darkened.

True, there have been a few all along who, not understanding the Ransom, and unable to harmonize it with other truths, and especially with their errors, rejected it. These, however, were rare exceptions to the rule. But since 1878—the very point of trial-time indicated in the Scriptures—the parallel to the time of Christ's rejection at the First Advent, when the Cross of Christ became to the Jew a stumbling block, the stumbling has made great progress, until today only a small minority of the professed ministers of the Cross *recognize* its value or *preach* it. On the contrary, much of the teaching now aims to disclaim and disprove that we were "*bought* with a price, even the precious Blood of Christ," and substitutes for this the theory of Evolution, claiming that Christ's value to the sinner consists in His words and example *merely*.

Thus the sunlight of the Gospel is daily becoming more and more obscure; and although this denial of the value of the precious Blood as our redemption-price has not so generally extended from the pulpit to the pew, yet false doctrines long held sacred, together with reverence for leaders and learning, have made the way so easy that a large majority of all who get sufficiently awake to consider the subject fall an easy prey to this doctrine of Evolution, which denies the Scriptural doctrine of a primal fall and of a Ransom from it.

Symbolic Moon Turned to Blood.

As the sunlight of the *Ransom* becomes obscured, so the moonlight of the Mosaic Law, which in its sacrifices foreshadowed the Ransom, must of necessity become obscured also. It is no longer uncommon for public teachers to refer to the *bloody* sacrifices of Israel, required by their Law, as barbaric. Once, when they saw by the true Light of the Word of God, they appreciated the Apostle's statement that Isarael's sacrifices were foreshadowings of "better sacrifices" for sin; but now, refusing the antitype, the Ransom, and denying Original Sin, and all need therefore of sacrifices for it, the typical sacrifices are repudiated also and esteemed barbaric. Thus the darkening of the Gospel sunlight results in the darkening of the moonlight. "The moon shall be turned into *blood*." And Joel (2:10) adds that "the stars shall withdraw their shining," which signifies that when the Gospel light is obscured, and the Law comes to be regarded merely as a meaningless and barbaric ceremony of blood, then the teachings of the God-ordained Twelve Stars of the Church (the Apostles) will also fade from view, cease to be recognized guides or lights.

Symbolic Stars—True and False.

As we have seen, God has recognized or appointed Twelve Apostolic Stars for the Church. From these and the "moon" and the "sun" all the enlightenment of the Church was to proceed. And from these the true Light, which has blessed the true Church, has proceeded. But Papacy, assuming ecclesiastical lordship of earth, has placed or "ordained" various stars, lights, "authorities," "theologians," in her firmament; and the various Protestant denominations have done likewise, until the whole number is innumerable. But God, while providing helps, evangelists and teachers to His true Church has not ordained them with the authority of *lights* or *stars*. On the contrary, all of His faithful followers are instructed to accept as Light only those rays of Truth seen to proceed from the Sun and Moon and Twelve Stars *ordained for that purpose*.

All the others of God's people are during this Age to be burning and shining lights, and are not to put their lamps under a bushel, but to so shine as to glorify their Father in Heaven. The word *star* (Greek *aster*) is not used respecting any of the faithful (outside the Apostles) in referring to them in this present life; but it is used with reference to those who depart from the Truth, and become "heady," false teachers, "vainly puffed up," aspiring to be considered *authorities* in the same sense as the Apostles, and who are styled "wandering stars," "false apostles."—2 Corinthians 11:13; Revelation 2:2; Jude 13.

Now if God ordained only twelve stars as lights for His Church, as represented in Revelation (12:1), is it not a great mistake for popes and bishops to regard themselves as successors of the Apostles—stars also? And is it not a fact that certain of the so-called "higher critics" regard themselves and are regarded by others as the equals or indeed the superiors of the Apostles, as light-shiners, stars? And do not they and others show this, by preaching *their own ideas*, shining out their own light on various subjects, without considering it necessary to consult or to give as *proof* the words of the inspired Apostles? And if they quote or refer at all to the Light of the true stars, the Twelve Apostles' teachings, is it not rather to have them *confirm their* views or light, rather than to show that the teaching is light from the Apostolic Stars? And indeed the light of these false stars, "wandering stars," is usually so opposed to that of the inspired Twelve, that they can scarcely so much as find a suitable text from their writings.

In our Lord's prophecy these true starlights are reckoned in as part of the Gospel sunlight, darkened, withdrawn from shining; while the false stars, the worldly-wise, man-ordained lights of the present heavens are represented as making a great display in coming down to earthly conditions—abandoning their once somewhat spiritual eminence, and in their teachings coming down to the level of earthly moralists and philosophers—to the Christian-citizenship-politics level.

The *shaking* of the symbolic ecclesiastical heavens mentioned in the same connection has somewhat to do with these lights of Christendom coming to a lower plane of public teaching. This *shaking* would signify just what we see on every hand—a shaking up of the creeds and dogmas of Christendom, which, because of their admixture of errors, produce confusion whenever referred to—for instance the doctrine of elect and non-elect infants; the doctrine of the eternal torment of all who are not saints, overcomers, etc.

As a consequence, many of the worldly-wise men who are starring before the public are already making every effort to distract attention from all such subjects. What other subjects can they find than either the true or the false doctrine of election, and the true or the false idea of God's provision for the future life of mankind? Not knowing of the true, Divine Plan of the Ages, and not wishing to awaken controversy along the lines of hell and infant damnation, what can these "star" preachers preach, that will attract the attention of the world?

They can abandon spiritual themes entirely, and descend to the plane of the natural man, to moral and political reform questions. They can go "slumming," and preach the anti-slum gospel. They can join in Christian-citizenship Crusades, etc. And these things will more and more engage these pulpit stars; while others will create sensations by outdoing the most celebrated Infidels in statements of what they do not believe; in making sport of the Bible record of an Adamic fall into sin, and the idea of being saved out of something which is a myth, according to their Evolutionary theory.

Who cannot see these signs fulfilling on every hand today! But the Sun and Moon and Twelve Stars are only partly obscured as yet; nevertheless many of the false stars have fallen from every pretence of Gospel shining to the level of the comprehension of the masses to whom they preach.

"Distress of Nations—Perplexity."

Coincidently, Luke (21:25, 26) adds other signs of this time: "Upon the earth distress of nations with perplexity; the sea and the waves [the restless and lawless elements] roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth [society]; for the powers of heaven shall be shaken."

The roaring sea and waves symbolize the restless masses of humanity, curbed, but not fully restrained, by the laws and regulations of society. Every one has heard some of this "roaring" for the past forty years, with occasional stormy outbreaks dashing like tidal-waves against the earth [social order] and seeking to swallow it up. Restrained for a time, these waves are gathering weight and force; and, as prophetically shown, it is only a question of a few years until all the mountains [kingdoms] are "removed and carried into the midst of the sea," in anarchy. (Psalm 46:1, 2.) Every newspaper, not under the control of wealth, voices the roar of the restless "sea" class; and the others, though unwillingly, must give the echo of the roaring as matters of daily news.

And it is as men begin to realize that the sea-roar and unrest are due largely to the wane of superstition and of ecclesiastical influence, and as they more and more see the powers of heaven [sectarian creeds and systems] shaken, that their hearts are failing them for fear—in apprehension of the things coming upon the earth [society]; but the strenuous efforts now being made to re-establish and unify sectarian power and influence, will be in great measure successful only for a short time; for it will surely disintegrate completely.

"The Sign of the Son of Man."

VERSE 30, *first part.*—"*And then [at that same time] shall appear the sign [evidence, proof] of the Son of Man,*" *the proof or evidence of the Second Advent of the Son of Man.*

We should not lose sight of the fact that this entire prophecy is given in answer to certain questions, one of which was, "*What* shall be the *sign* of Thy *presence*" at the Second Advent? Having in mind the fact that few recognized the Messiah at His First Advent, and that they themselves had doubts and fears on the subject for a considerable time, they wished to know how they would be sure to recognize Him. At the First Advent our Lord showed Himself, and was attested by *signs*—by His wonderful words and works, and by John the Baptizer. *What sign* should they expect to indicate His Second *Presence?* was their pointed question.

Our Lord's answer assured them that His people would not be left without a suitable and sufficient *sign;* but of its character He said nothing. "Then shall appear the *sign* of the Son of Man." It will be sufficient for the faithful, watchful people of God, but is *not intended for others*. It was this class that saw and understood the signs or proofs of His First Advent, while the masses of nominal Israel *could not discern the* SIGNS *of their times*, and God did not wish that others should discern them; hence many of the wonderful Words of Life were spoken in parables and dark sayings, that seeing they might not *see*, and hearing they might not understand, being unworthy of the Light then due to the faithful only. And so it will be in respect to the *sign* or *evidence* of the Lord's Second Presence. It will not be manifested to all mankind; it can be recognized only by Israelites indeed, and they must be honest—without guile.

The word *sign* (verse 30) is in the Greek *seemion* and has the significance of *proof* or *evidence* as illustrated in the following cases:

"And many other *signs* truly did Jesus."—John 20:30.

"The Lord . . . granted *signs* and wonders to be done by their [Paul's and Barnabas'] hands."—Acts 14:3.

"Tongues are for a *sign* . . . to them that believe not."—1 Corinthians 14:22.

Hence, "Ye shall see the *sign* of the Son of Man," does not signify that the Lord's disciples then living will see *Him*, but that they will have an indication or evidence of His *Presence* at that time. The *signs* of our Lord's Second Presence will be found in harmony with, and corroborated by, the testimony of the prophets, as was the case at the First Advent. —Luke 24:44, 45.

"*In Heaven.*" The sign or proof of His *Parousia* will be given *in heaven*. Not in the Heaven of the Father's presence and before the holy angels, but in the symbolic heaven, the ecclesiastical heaven, the same heaven which the preceding verse tells us shall be so terribly shaken as to shake out its stars. It is *in this heaven*—the professedly spiritual class—that the sign or *evidence of our Lord's presence* will first be apparent. Some will "*see*" the fulfilment of the prophetic declarations respecting this Day of the Second Presence, in the marvelous unfolding of the Divine Plan of the Ages, and will recognize it as one of the *signs of His presence*. (Luke 12:37.) The *judgment* of Babylon, Christendom, social and ecclesiastical, is another sign that the Judge has come, and is reckoning first of all with those to whom as stewards He committed His goods. (Matthew 25:19; Luke 19:15.) "Judgment must begin with the house of God"; and it means confusion and consternation among the Doctors and Chief Priests of the present time, as they attempt to reconcile their doctrines, practises and faiths, as it did to the Pharisees and Priests and Doctors of the Law at our Lord's first presence—even though the *presence was denied* then, as now.

But at the First Presence the humble Israelites indeed, whom God accounted worthy, were not confused, but enlightened, so that our Lord could say to them, "Blessed are your eyes, for they see; and your ears, for they hear; for verily I say unto you, that many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them."—Matt. 13:17.

Shall See Him in the "Clouds of Heaven."

VERSE 30, *second part.*—"*Then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven.*"

The tribes of earth will not see the *sign* or *proof* of the Lord's *presence* given only among the "heavens," the at least nominally spiritual—the churches—and appreciated only by the guileless of these. Nor will they ever see the Lord Himself by natural sight, for He is no longer *flesh* and to be seen of the fleshly. Our Lord's words should be remembered—"Yet a little while and the world *seeth Me no more.*" (John 14:19.) And the Apostle's words to the Church are also to be kept in memory—that we all must be "changed," and made spirit beings like our Lord, before we can "*see Him as He is.*" (1 Corinthians 15:51-53; I John 3:2.) The tribes of earth, on the contrary, will see the *clouds of trouble* and confusion incident to the shaking of the "heavens," and realize it to be a storm which will shake the "earth" also (See Hebrews 12:26, 27), and at that time also there shall be a general mourning of all, incident to that great Time of Trouble; and eventually all mankind at the close of the storm shall *discern*, recognize the new King with the eyes of their understanding and shall mourn for Him, and that they ever in blindness rejected Him—the Jew first.—See Zechariah 12:10-12.

The "Great Trumpet" Shall Sound.

VERSE 31.—"*And He shall send His angels with a great trumpet and He shall gather His Elect from the four winds, from one end of heaven to the other.*" *(Sinaitic MS. omits "sound.")*

This work will be in progress in the interim, the Harvest. The angels (messengers of the new King of earth) will do a separating work, not between the Church and the world, but a separating work in the nominal church—among nominal professors, the present "heavens." This work is represented under various symbolic descriptions; it is the gathering of the wheat from the tares into the barn (Matthew 13:30); it is the gathering of the good fish into baskets and the casting of the unsuitable fish caught in the Gospel net back into the sea (Matthew 13:47-49); it is the gathering of His jewels (Malachi 3:17); it is the calling of "My people" out of Babylon (Revelation 18:4); it is the midnight cry to the virgins, which separates the wise from the foolish (Matthew 25:6); and in this prophecy it is the gathering of "the Elect" from all the non-elect, from the four winds—from every quarter.

We are not to expect spirit-angels to appear with wings and to fly through the air blowing a great trumpet, and here and there catching away some of the saints; no more than we are to expect to become literal fish and to be put into literal baskets, or literal grains of wheat to be put into a literal barn. The angels or messengers used by our Lord in this Harvest gathering will, we believe, be

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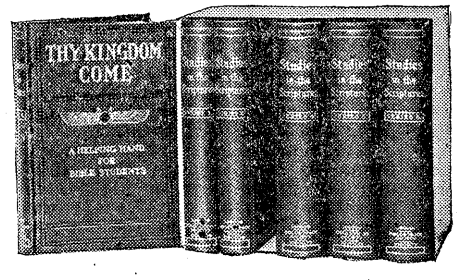

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(*Continued from 3d page, 4th column.*)

OUR LORD'S GREAT PROPHECY DEPICTING END OF "WORLD"

such messengers as He has used in His service throughout this Age—earthly servants, begotten of His Holy Spirit—"New Creatures in Christ Jesus."

The "great trumpet" we understand to be the antitypical "Trumpet of Jubilee," the "Seventh Trumpet," as symbolic as the preceding six (Revelation 11:15-18), none of which ever made any literal sound. It has been symbolically sounding since October, 1874, and will continue to the end of the Millennium. With the beginning of this Trumpet began the Harvest and the reaping and separating, which must continue until "the Elect," the "wheat," are all gathered out of the present heavens (ecclesiastical systems) unto the Lord. The "angels" (messengers) are those who carry the *Message* of the Lord's Word which produces the separation and gathers His Elect to Himself.

It is the privilege of the faithful people of God who are now translated out of darkness into the marvelous light—who are permitted to *see* and *hear* those things which others do not see and hear, to be co-workers with their Lord as His angels—messengers or servants—in this as well as in all the other features of the work, throughout the Age.

Proximity of the Kingdom of God.

VERSES 32-35.—"*Now learn a parable of the fig tree: When his branch is yet tender and putteth forth leaves ye know that summer is nigh; so likewise ye, when ye shall see all these things, know that it (the Kingdom of God—Luke 17:21) is near, even at the doors. Verily I say unto you, This generation shall not pass till all these things be fulfilled.*" "*Heaven and earth* [*the present ecclesiastical and social order*] *shall pass away; but My Word shall not pass away.*"

Unbelievers have seized upon this passage claiming that it manifestly has not been fulfilled, and hence proves our Lord to have been a false prophet. They apply the prophecy wholly to the troubles connected with the fall of Israel's national polity in A. D. 70, and contemptuously remark that *that generation* and many more passed away without seeing the fulfilment of "all these things." Our answer to this, of course, is that our Lord's prophecy is not understood—that it referred only in part to the trouble upon Israel which culminated in A. D. 70.

But understanding *genea* here, as elsewhere, to mean *generation*, and recognizing that our Lord's words were a prophecy covering the entire Gospel Age, we have no difficulty in understanding the statement to mean, "This generation [which will witness the signs inquired for by the Apostles and just enumerated by our Lord—namely, the darkening of the sun and moon and the falling of the stars]—*this generation* shall not pass away until all these things be fulfilled."

A "generation" might be reckoned as equivalent to a century (practically the present limit) or one hundred and twenty years, Moses' lifetime and the Scripture limit. (Genesis 6:3.) Reckoning a hundred years from 1780, the date of the first sign, the limit would reach to 1880; and, to our understanding, every item predicted had begun to be fulfilled at that date—the Harvest or gathering time beginning October 1874; the organization of the Kingdom and the taking by our Lord of His great power as the King in April, 1878, and the Time of Trouble or "day of wrath," which began October, 1874, and the sprouting of the fig tree—the reviving of the Jewish nation through Zionism. Those who choose might without inconsistency say that the century or generation might as properly reckon from the last sign, the falling of the stars, as from the first, the darkening of the sun and moon; and a century beginning 1833 would be still far from run out.

"Day and Hour No Man Knoweth."

VERSE 36, *Sinaitic MS.*—"*But of that day and hour knoweth no man; no not the angels of Heaven, nor the Son, but My Father only.*" *(Compare Mark 13:32, 33.)* "*Take ye heed, watch and pray, for ye know not when the time is.*"

To many these words seem to imply much more than they express; they think of them as though they put a lock upon and made useless all the prophecies of the Bible—as though our Lord had said, "No man shall *ever* know," whereas He merely said, "No man [*now*] knoweth," referring only to the persons who heard Him—to whom the exact times and seasons were not due to be revealed. Who can doubt that the "angels of Heaven" and "the Son" *now know*, fully and clearly, matters which have progressed so nearly to fulfilment? And if they are not *now* hindered from knowing by the statement of this verse, neither *now* are God's saints hindered or restrained by this verse from seeking an understanding of all Truth which has been "written aforetime for our learning."

God, through His Prophet Daniel, pointed out that at *this* time "the wise shall understand" the vision and prophecy, and merely that "none of the wicked shall understand." (Daniel 12:9, 10.) To this the Apostle Paul adds his testimony, "Ye brethren are not in darkness that that day should come upon you as a thief," although it shall come thus upon all the world. "Watch ye, therefore [that in *due time* YE MAY KNOW], and pray always that ye may be accounted worthy to escape all these things that shall come to pass."

As in the Days of Noah, "They Knew Not."

VERSES 37-39.—"*But as the days of Noah were, so shall also the presence* [*Greek parousia*] *of the Son of Man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not, . . . so shall also the presence of the Son of Man be.*"

The real point of this illustration is overlooked by many who presuppose, without any authority in the Master's words, that the similarity here being pointed out is the *wickedness* of Noah's day and that of the day of Christ's presence. But while such a comparison might have been justifiable and proper, the fact remains that such comparison was not made, but avoided. The comparison made is *similarity of ignorance*. Only Noah and his family *knew;* the people KNEW NOT, but proceeded as usual—marrying, planting, building, eating and drinking. Similarly, *during the time of Christ's presence* in the end of this Age, and while the great Time of Trouble is impending, the only ones who will know of His *presence* or have a clear apprehension of what is coming, or why, or the outcome, will be the Lord's people. Others will "*know not.*"

In Luke (17:26-29) the same lesson is taught; and both Noah's and Lot's neighbors are shown to have been *ignorant* of their impending troubles *in the days* of Noah, and *in the days* of Lot, as people here will be ignorant of the coming trouble *in the days of the Son of Man*—after He has come and is present. We see this clearly fulfilled about us today. The world is fearful and perplexed; but it knows not of the *presence* of the Son of Man, and the Harvest reckoning now in progress. Even though they may approximately surmise the trouble coming, they cannot guess the blessing beyond.

"Even thus shall it be when the Son of Man [already *present*] is revealed [made manifest—first to His watching "virgins," later in the trouble to all men]. In that day, he which shall be on the housetop, and his stuff in the house, let him not come down to take it away; and he that is in the field let him likewise not return back. Remember Lot's wife! Whosoever shall seek to save his life [by compromises of conscience and staying in Babylon] shall lose it; and whosoever shall lose his life [sacrifice the interests of the present life] shall preserve it"—everlastingly.—Luke 17:30-33.

Thus does Luke's Gospel apply these words (already considered foregoing) to the close of the Gospel Age—"the Day when the Son of Man is revealed."

"*Remember Lot's wife!*" is our Lord's pointed warning. How slight would be the appropriateness of this injunction, if applied to those who fled from Judea in A. D. 70; but how intensely forceful it is as a caution to God's people here, in the close of the Gospel Age! When we learn that Babylon is doomed, and hear the Lord's Message, "Come out of her My people that ye be not partakers of her sins and that ye receive not of her plagues," it is indeed like the voice of the messengers who hastened Lot and his family out of Sodom, saying, "Stay not in all the plain; escape for thy life; escape to the mountain lest thou be consumed; look not behind thee!"—Genesis 19:17.

The illustration is heightened when we remember that Christendom is "that great city [Babylon] which Scripturally is called Sodom."—Revelation 11:8.

Lot's wife, after starting to flee as directed, "looked back"; coveting the things behind; and so with some now fleeing from Babylon to the mountain (Kingdom) of the Lord; they are more in sympathy with the things behind than with the things before. Only those will run the race to the finish who set their affections on the things above, and not on the things beneath. The perseverance of the saints springs from a full consecration of heart; all others will fail so to run as to obtain the great prize.

One Taken and Another Left.

"*I tell you that in that night there shall be two in one bed; the one shall be taken and the other shall be left.*"—*Luke 17:34—omitted by Matthew.*

The Lord, through the Prophet, informs us that though the Millennial morning draws near, a night also approaches. (Isaiah 21:12.) It will be a night of trouble in the forepart of which the saints will be gathered out of Babylon. The "bed" here, in harmony with Isaiah's use of that word (Isaiah 28:20), may be interpreted to symbolize human creeds which are long enough for "babes" in Christ, but too short for a developed "man" to stretch himself in it. This is true of the various "doctrines of men," substituted for but very different from the doctrines of God's Word, whose lengths and breadths surpass human knowledge. For instance, the doctrine of Election, as taught by our Calvinist friends, is a quite sufficient "bed" to rest many who are only "babes" in Christ, whose senses have never been much exercised; but as in the light of present day knowledge the babes get awake and grow in grace and knowledge, they will all surely find the old creed-bed too short for comfort; and as each attempts to wrap himself in the promises of God narrowed by an erroneous theology, he cannot satisfactorily cover himself; doubts creep in to chill him with fear that after all he is not certain that he and all his friends are of the Elect; and by and by such developed Christians find it a relief to get out of such a predicament. Others, however, the vast majority, remain quite satisfied and comfortable in their various little cribs, because they are "babes" and not "men" in Christian knowledge and experience. "One shall be taken and the other left."

VERSE 40.—"*Then shall two be in the field; the one shall be taken, and the other left.*"

"The field is the world," our Lord explained; and in this discourse it represents a condition outside the nominal "house"—outside of Babylon. Thus we are taught that not all "come-outers" will be "gathered," but that the "jewels" will be sought wherever they may be—"the Lord knoweth them that are His," and in this Harvest gathering He is making up His Jewels—gathering His Elect, to be joint-heirs in His Kingdom.

VERSE 41.—"*Two shall be grinding at the mill; the one shall be taken and the other left.*"—*See Luke 17:35.*

A mill is a place where food is prepared; the ministers and theological schools do the grinding of the spiritual food for "Babylon," and turn out very poor grist—not "clean provender." The complaint is a growing one that the food supplied is largely husks and chaff, which will not sustain spiritual life and strength; and each grinder is obliged to prepare what is given him by his own denomination, and he cannot hold his position and yet provide the "meat in due season," "clean provender," for the household of faith. Hence "Present Truth" gathers some of the grinders and leaves others—one is taken and another left. Those who are loyal to God and to His flock will be taken; all others will be left. While the world and the nominal church declare this to be a time of union and "confederacy," God declares it to be a time of separating.—Isa. 8:12.

Whither Gathered?—The Attraction.

"*And they* [*the disciples*] *answered and said unto Him, Where, Lord?* [*Where will these be* TAKEN?] *And He said unto them, Wheresoever the body* [*the carcass, the food*] *is, thither will the eagles be gathered together.*"—*Matthew 24:28; Luke 17:37.*

The lesson is that *in that day*, when the Lord is gathering His Elect from the four winds of Heaven—from every quarter of the Church—He will attract them as eagles are attracted, by spiritual food, for which they have a keenness of vision and appetite; that in due time the Lord would provide the proper food, and His true people would recognize it and be gathered to it—the ready and worthy taken and the others left.

Watch, if Ye Would Know.

VERSES 42, 43.—"*Watch therefore: for ye know not what hour your Lord doth come. But understand this* [*the reason why the time is so secreted under symbols and parables*], *that if the householder had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.*"

The "master of the house" or "householder" of the present dispensation is not *our* Lord, but *our* Adversary, the Devil—"the god of this world," the "Prince of the power of the air," "the Prince of this world," who now ruleth in the children of disobedience, blinding the minds of all that believe not—whose eyes of understanding have not been anointed with the Lord's eye-salve. (2 Corinthians 4:4; Ephesians 2:2; Revelation 3:18.) This Adversary is a wily one and very cunning; and whatever knowledge he has of the Divine times and seasons and arrangements he is prompt to use in opposing the Divine Plan, as our Lord declares in the foregoing statement.

The Heavenly Father's course toward Satan has been to let him take his own way, except where it would conflict with the Divine Plan, and so to overrule his evil devices as to use them for the furtherance of the Divine Plan. Hence Satan, although he has long known the Bible, has understood but little of it, for the same reason that man has not understood it; because written in parables, symbols and figures of speech. And now that these are *due* to be understood, the understanding of them is confined to such as have the guidance of the Holy Spirit, which, as our Lord promised, "shall guide *you* into all Truth," but which the world cannot receive. Satan does not possess the Holy Spirit and is not guided by it, and consequently much of the Divine Word is foolishness unto him. But he has learned, no doubt as the world to some extent has learned, that "The Secret of the Lord is with them that fear Him." (Psalm 25:14.) We may presume therefore that his representatives, the fallen angels, are frequently present at the little Conferences and Bible studies, etc., of God's truly consecrated.

In what way Satan would have managed his affairs differently if he had known sooner more about the Divine Plan, we can only surmise; but we have our Lord's positive testimony that such knowledge on Satan's part would have made necessary a different ending of the Gospel Age, and a different opening of the Millennial Age, than God had purposed and declared. But instead of knowing and setting his house in order, he was taken unawares by the Lord's *parousia* in 1874, and the Harvest work then begun; so that with all his wiles and deceptions, all his simulations of the true Light, etc., his "house," present institutions, will suffer complete collapse. As he realizes this, he puts forth the most strenuous efforts to deceive—even resorting through his deluded servants to miracles of physical healing, although he is the Prince of disease, sickness and death. (Hebrews 2:14.) But a house thus divided against itself is sure to fall; and great will be the fall of Babylon; it will fall as a great millstone cast into the sea.—Revelation 18:21.

VERSE 44.—"*Therefore be ye also ready, for at such an hour as ye think not the Son of Man cometh.*"

Here "*ye also*," believers, the Lord's faithful, are mentioned in contrast with Satan and his household. The time of the Lord's Presence could not be known beforehand, even by the saints. Nor was the fact of the Lord's Presence recognized until nearly a year after October, 1874, when His knock, through the Word of the Prophets and Apostles, was recognized. Since that time there are abundant outward signs, evidences, of the presence of the Son of Man; and His devoted ones as they are gathered from the four winds of heaven, are taken into His banqueting house and caused to sit down to meat such as the world knoweth not of, and are served, first of all by the Master Himself, and incidentally by each other.—See Luke 12:37.

* * *

The careful readers of BIBLE STUDENTS MONTHLY will undoubtedly concur with the Editor in appreciation of the foregoing exposition by Pastor Russell of the Lord's Great Prophecy of Matthew 24. We trust that everyone who reads it will do so with Bible in hand, that the masterly applications may be the better understood and enjoyed.

There are yet seven verses in this 24th chapter of Matthew (45-51) remaining to be considered:

VERSES 45-51.—"*Who then is the faithful and prudent servant, whom His Master has placed over His household to give them food in due season. Happy that servant whom His Master, on coming, shall find thus employed! Indeed I say to you that He will appoint him over all His stores of provisions.*"—*See also Luke 12:42-46.*

The intimation here seems to be that, at the particular time indicated by the prophecy—namely, during the Lord's *presence*, and at the time of the gathering of the Elect—our Lord, the great Servant of His people, will make choice of *one channel* for dispensing the meat in due season, though other channels or "fellow-servants" will be used in bringing the food to the "household."

Faithfulness on the part of said steward (both to the "Master" and to "his fellow-servants" and "the household") will be rewarded by his continuance as steward.

To our understanding this would not imply that "that servant" or steward, used as a channel for the circulation of the "meat in due season," would be the *originator* of that meat, nor *inspired*, nor *infallible*. Quite to the contrary, we may be sure that whoever the Lord would so use, as a Truth-distributing agent, will be very humble and unassuming, as well as very zealous for the Master's glory; so that he would not think of claiming authorship or ownership of the Truth, but would merely dispense it zealously, as his Master's gift, to his Master's "servants" and "household."

FREE LITERATURE!

Send postal-card request to the editor for free copies of this paper. Some of the interesting subjects you may have for asking are:

Spiritism is Demonism!
Where are the Dead?
The Rich Man in Hell.
Thieves in Paradise.
Distress of Nations Preceding Armageddon.
Why Financiers Tremble.
The Battle of Armageddon.
Clergy Ordination Proved Fraudulent.
Church of the Living God.

The Bible Students Monthly

International Bible Students Association, *Publishers.*

Vol. VII. BROOKLYN, N. Y. No. 12

God's Message of Comfort to the Jews

"Comfort ye, comfort ye my people, saith your God. Speak ye comfortingly to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the Lord's hand double for all her sins."—Isaiah 40:1, 2.

THERE can be no doubt that the words of the text apply, not to Spiritual Israel and the heavenly Jerusalem, but to the Seed of Jacob, for many centuries travailing in pain—a nation without a land, people possessing most wonderful promises, yet enjoying none of these—a people scattered amongst all other peoples; yet, in harmony with the Divine promise made at the beginning of their organization, they have been preserved separate and distinct from all other nations! The Jews are a miracle in themselves. They witness to the civilized world God's promises and the power thereof in the human mind. As foretold in the Scriptures for long centuries they have had no Prophet, no Priest, no ephod, no vision from God, no revelation. The people to whom at one time belonged the honor of being the only people to whom the Divine purposes were revealed have for more than eighteen centuries been left destitute of any evidence of Divine favor, except in this one fact, **that their solidarity as a people is preserved.**

We are not of those who rail against the Jew; who cry out, "Christ-killers; the vengeance of God is upon you, and what you have suffered is only a foretaste of more awful sufferings for all eternity!" Thank God, No! We have no such evil sentiment in our heart. We have nothing for the Jew but sympathy, even while in him, as in others of Adam's children, we may see much to reprehend; nevertheless, we also see his commendable qualities. Among others, we see the quality which God so greatly appreciated in Abraham; namely, faith in his God and in the Divine promises. Such a faith has inspired "God's Chosen People" to wait for his promised Messianic Kingdom, lo, these many centuries—through all kinds of discouragements, disappointments and persecutions.

Israel, the Channel of Blessing

The long-promised time of Israel's exaltation as the channel of Messianic blessing to mankind is near—it hasteth greatly. What though there shall be another and great spasm of tribulation in conjunction with the birth of the New Order of things! Beyond the sighing and the crying, the morning dawns—the glorious day in which the Sun of Righteousness shall chase from the world all the shadows of death and despair, which sin and its penalty have brought upon mankind! What though the Scriptures tell us that Israel is yet to have "The time of Jacob's trouble" in connection with the world's great time of trouble impending. None of these things shall hinder us from rejoicing in the New Heavens and the New Earth, which God declares he is about to create and put in control of Israel and through them the world—"Be ye glad and rejoice forever in that which I create."—Isaiah 65:18.

The New Heavens and the New Earth are but symbolical terms for that New Era in which there will be a new social order, as well as a new ecclesiastical system, eternal in the heavens.

The time has come when our text is having its fulfillment. The shining of the lamp of Truth upon the prophetic page shows us that the great clock of the Universe is marking the hour when he whose right it is shall take to himself his great power and reign. Ah, yes! We remember that it is written that then the nations shall be angry, and God's wrath shall be manifest, and then the time shall come for the judgment of the dead and the reward of all, both small and great. But we are glad, nevertheless, that the "times of the Gentiles" are nearly at an end and the time of Messiah's theocratic government is at hand—For he must reign until he shall have put down all unrighteousness and insubordination, until he shall have caused every knee to bow and every tongue to confess to the glory of God the Father.

First in order of the Kingdom work will be the binding of Satan—the work of a heavenly, and not of an earthly king. Gradually, in the judgments, decrees, rewards, punishments of mankind and the banishing of sin and death will the great King of Glory reveal his own gracious character and the Father's righteousness to the children of men. Gradually all will have the eyes of their understanding opened to see, not only the Father of all in his true character, but also the Son in his glorious majesty—the Conqueror, "who, for the joy that was set before him, endured the cross, despising the shame," and hence is at the right hand of Divine majesty and entrusted with the pouring out of the Divine blessing upon Israel, and, through Israel, extending that blessing to every nation.

One King, but Two Kingdoms

It has escaped Christendom in general until now that the Divine promise to Abraham is to be fulfilled through two Seeds—one a heavenly class, the other an earthly class, with Messiah the Head over all. For eighteen centuries God favored the Seed of Abraham, the nation of Israel. Chastisements they had, reproofs in righteousness; yet in all that time they had also Divine favor, as represented in their Law and in the Prophecies and in the privileges which came to them under the Law Covenant, in that they had an annual Atonement Day, which continued to them Divine favor. That period of favor, explain it how we may, began to wane about the time of Jesus' death. It was completely removed from them in the desolation of their land by the Roman army A. D. 70. Now a parallel time has been reached, as stated in our text. Hence it is time for the return of God's favor, as hereinmenticned. The favor already is returning.

The Jew has not been so comfortable, nor so favorably fixed as he is today, in more than eighteen centuries. But his blessing is only beginning. Shortly Divine favor, in God's due time, will accomplish for his Chosen People all the precious promises of the Law and of the Prophets. Already the Jew is awakening to a realization of this great Truth.

Zionism Political Becoming Religious

Zionism, started as a political movement, is about to bud and blossom into a religious movement and the blessing of Divine Providence will so order their affairs. The words of the Book, the words of Divine promise, so long read ignorantly and blindly, are about to become luminous and constitute the light which will direct them in the ways of the Lord—leading on to the rehabilitation of Jerusalem and to the attainment of loftier ideals amongst the Jewish people. A voice is sounding from the wilderness, and the Jews everywhere are hearkening to it. It does not call them to become Christians, but to remain Jews and to realize, as Jews, the ideals set before them by the Lord in the Law and by the Prophets. To all those exercised thereby a great blessing is near, which will more than compensate for the sorrows of the past. Neither by sword, nor guns, nor dreadnaughts, neither by flying air-ships, nor torpedoes will Israel's great victory be won, neither by money power and worshiping of the golden calf of finance, nor by trusting in the arm of flesh, but by looking to the Lord, from whom will come their help.

Messiah's Spiritual Empire, about to be established, will bind Satan, restrain every evil and lift up a standard for the people, blessing Israel and establishing with them the New (Law) Covenant instead of the Old Law Covenant—under the better Mediator, still more capable than the great Moses; under the greater King, still more wise than Solomon and still more beloved of God than David. This great Celestial Empire will be established with great authority in the world by a time of trouble, a time of earthly distress, which the prophecies picture as terrible—a short reign of anarchy. Jews and Gentiles will be responsible, rich and poor, for the bringing to pass of this awful trouble, by reason of the selfishness which at present is governing the world and which will be used of the Lord to wreck our present grand civilization—grand at least on its **surface** and in its aspirations and pretensions.

A Socialistic artillery of words and ecclesiastical bombs of similar nature will only aggravate the strife. Financial weights and levers will have much to do with the great crash of the forces of civilization in this near-approaching cataclysm of trouble, in which the reign of sin, inequity, injustice, selfishness, shall forever fall, to rise no more; and the present religious systems also shall be found wanting and pass away. For these old systems, symbolically the "heavens and earth" of the present time, will be substituted the New Heavens and the New Earth—the Church glorified beyond the veil as the Bride of the great Messiah, and, Society on earth reorganized, will constitute the New Earth, wherein will dwell righteousness. The transition will be but a momentary ordeal, as compared with the glorious eternity of blessing under Messiah's righteous supervision. "He maketh wars to cease unto the end of the earth."

Israel's Hopes—Why So Delayed?

The perplexing thought with our Jewish friends, as well as with Christians, is, If these things be so; if Messiah's Kingdom is yet to be established, as the Jews contemplated, only on a spiritual plane instead of an earthly one; and if God's purpose is to use those anciently favored people as the channels of his blessing in the future, why has there been so long delay?

We answer, This is what the Scriptures term **The Mystery**—the matter which God did not reveal directly, either to Abraham or through any of the Prophets. Indirectly he hinted at it, saying to Abraham, "Thy Seed shall be as the stars of heaven, and as the sand of the seashore for multitude." But Abraham did not discern, nor did others, that these two illustrations belonged, not to the same people, but to two different Israels. The earthly promises belonged to natural Israel. Eventually all mankind, blessed under the Messianic reign, will become Israelites—of the Seed of Abraham.

Thus Abraham's "Seed shall be as the sand of the seashore for multitude." And they must all have the faith of Abraham and his obedience, ere they can reach perfection as members of his Seed. First in the order of blessing will come the Ancient Worthies—Abraham, Isaac, Jacob and all the Prophets and holy ones of the past. These will be raised from the dead by the power of God—not imperfect and fallen, but perfect: fully up to all the glorious ideals of their minds aforetime. This will be their reward for having walked by faith and not by sight. Thus we read, Instead of being the fathers, they shall be the children, whom Messiah will make princes in all the earth—his representatives in power, in rulership, in authority (Psalms 45:16). At that time the blessing shall return to Israel that has been taken from them for more than eighteen centuries.

Crimes Committed in Jesus' Name

With shame true Christians must admit that most atrocious crimes were committed in the name of Jesus during the "Dark Ages." Worse than that! The horrible misrepresentation of all that the name of Jesus stands for still continues. Witness, for instance, the injustices practised in the name of Christianity against the Jew in Russia for years past, and in various nations in remoter times. Witness the fact also that only a few months ago the so-called Christians of Roumania acted like veritable demons toward their Jewish neighbors. Well authenticated accounts tell that the Jewish cemetery was despoiled. Many of those buried within the two preceding months were dug up and the putrid and mangled corpses thrown on the steps and in the door-yards of their families. Can we wonder that the Jew has developed a hatred for the word Christian and for the name Jesus?

The name Jesus, as is well known, is but another form for Joshua, which signifies Deliverer. The name Christ is the Greek equivalent for the name Messiah. Every Jew, rightly informed respecting the character and the teachings of Jesus, is bound to respect him and his immediate followers as amongst the grandest Jews that ever lived. They must not be judged according to the perversion of their teachings, so common amongst Christians. And it should not be forgotten that while the masses of Christendom have misrepresented their teaching, doctrines and practices, there has been throughout the entire age a saintly few who have closely followed in the footsteps of Jesus.

In our preaching we do not urge upon the Jews to become Christians; but we seek to hold forth the Divine standard for them and to assist them to get ready for the fulfillment of the glorious promises which are theirs. That the due time for the fulfillment of these is at hand is the comfort we offer them, in harmony with our text. The Prophet declares that it will be after their return to their own land, and after the great time of trouble which is now impending upon Christendom, that the Jew will recognize that the great Messiah of glory, the great Michael of Daniel xii, 1, for whose Kingdom they have been waiting, is none other than the "Man Christ Jesus, who gave himself a ransom for all men" eighteen centuries ago. God will then blessedly open their eyes of understanding. As The Prophet declares, "They shall look upon him whom they pierced"; they will then see the identity between the Jesus who was sacrificed for the sins of Israel and the world and the Messiah of Glory.

Meantime, what has God wrought? Ah, this, again, we say is the **Mystery!** Here and there from Jew and Gentile, saintly characters have been sought and found by the preaching of the message of Christ, even though that message frequently was dimmed by earthly imperfections and blemishes—by erroneous representations. Those saintly ones will be sharers with Messiah in Divine blessings on the spirit plane, mentioned to Abraham under the figure that his "Seed shall be as the stars of heaven."

But under what conditions do these attain a spiritual inheritance like unto the angels and far above them? We answer that the spirit nature is the divine reward of a special **obedience**

THE BIBLE STUDENTS MONTHLY
W. F. HUDGINGS, Editor.
13, 15, 17 HICKS ST., BROOKLYN, N. Y.
Monthly—12 cts. a year. Single copies, 1c.
An Independent, Unsectarian Religious Newspaper, Specially Devoted to the Forwarding of the Laymen's Home Missionary Movement for the Glory of God and Good of Humanity.

Ministers of the I. B. S. A. render their services at funerals free of charge. They also invite correspondence from those desiring Christian counsel.

Our race was not created on the heavenly plane nor for a heavenly nature, but of the earth earthy. And its salvation from sin will bring it to the full perfection of human nature and to the full enjoyment of a world-wide Eden. The Spiritual Seed of Abraham is to be composed of Messiah and the Elect Little Flock of saintly footstep followers. The price of their exaltation is their consecration unto death and faithfulness to that Vow. These are the Jewels mentioned by the Lord to the Prophet—"Gather together my saints unto me, saith the Lord; those who have made a Covenant with me by sacrifice"; "They shall be mine, in that day when I make up my jewels."

"HOW READEST THOU?"

"'Tis one thing, friend, to read the Scriptures through,
Another thing to read to learn and do;
'Tis one thing, too, to read it with delight
And quite another thing to read it right.

"Some read it with design to learn to read,
But to the subject pay but little heed;
Some read it as their duty once a week,
But no instruction from the Scriptures seek.

"Some read to bring themselves into repute,
By showing others how they can dispute;
Whilst others read because their neighbors do,
To see how long 'twill take to read it through.

"Some read to prove a preadopted creed,
Thus understand but little what they read;
And every passage of the book they bend
To make it suit that all important end.
Some people read, as I have often thought,
To teach the Book instead of being taught."

AWAKE! JERUSALEM, AWAKE!

Awake, Jerusalem, awake!
The Lord will comfort thee!
Now from the dust thy garments shake,
Arise in majesty!
Thy light is come, thy sun shall rise,
With healing in his rays,
Thy land shall be a paradise,
And echo ceaseless praise.
—*Isa.* 52:1-3; *Jer.* 31:28-37; *Ezek.* 36:8-38.

The darkness that has veiled as night
The lost of Israel's fold,
Will be replaced by gospel light
When "Gentile times" are told.
When "God's elect" in Zion reign,
Thy morning shall begin;
Their mercy shall remove the stain
Of Jacob's crimson sin.
—*Jer.* 31:10-12; *Ezek.* 39:23-29; *Ps.* 49:14

The cup of trembling from thy hand
Jehovah will remove;
And spread o'er thy forsaken land
The mantle of His love.
The barren plain shall bloom again,
And famine flee thy shores;
Blest peace will aid thy husbandmen,
And fill thy threshing floors.
—*Isa.* 51:17-23; 30:18-26; *Amos* 9:11-15.

Thy watchmen eye to eye shall see,
When God shall Zion bring;
Good news of good shall swiftly fly
On everlasting wing;
The voice of crying then shall cease,
And praises thrill the skies;
For health and gladness will increase
As vanquished error dies.
—*Zeph.* 3:8-20; *Ps.* 67.; *Micah* 7:16-20.

Redeemed, redeemed, but not with gold,
Thy ransomed ones return;
With awe the Gentiles shall behold
Thy holy incense burn;
Unto thy palaces, restored,
All nations soon shall flow,
To seek and serve thy royal Lord,
In homage bowing low.
—*Isa.* 52:9, 10; *Zech.* 8:20-23; *Mal.* 1:11.

ISRAEL'S RETURN TO PALESTINE

The Zionist movement for the past few years has awakened much thought amongst those who believe the prophecies of the Bible. This issue of THE BIBLE STUDENTS MONTHLY is wholly inadequate for the presentation of the vast amount of Scriptural testimony upon the subject. We refer the interested reader to Pastor Russell's volumes of STUDIES IN THE SCRIPTURES, as follows:

Vol.		Pages.
I.	"The Divine Plan of the Ages"	416
II.	"The Time Is At Hand"	432
III.	"Thy Kingdom Come"	432
IV.	"The Battle of Armageddon"	720
V.	"Atonement Between God and Man"	752
VI.	"The New Creation"	816

Each volume is complete, costing but 35c. postpaid, and the entire set of six books will be supplied to our readers for $2.65, including also one year's subscription to Pastor Russell's semi-monthly magazine, THE WATCH TOWER. Address INTERNATIONAL BIBLE STUDENTS ASSOCIATION, Brooklyn, N. Y.

(From New York American.)

Pastor Russell Cheered by Audience of Hebrews

Four Thousand in Hippodrome Applaud When Venerable Brooklyn Clergyman Advocates Establishment of a Jewish Nation—Astonished at His Profound Knowledge of the Hebrew Prophecies.

Hearers Who Came to Question Gentile's Views on Their Religion Find He Agrees in Their Most Important Beliefs—A History-Making Gathering.

The unusual spectacle of 4,000 Hebrews enthusiastically applauding a Gentile preacher, after having listened to a sermon he addressed to them concerning their own religion, was presented at the Hippodrome yesterday afternoon, where Pastor Russell, the famous head of the Brooklyn Tabernacle, conducted a most unusual service.

In his time the venerable pastor has done many unconventional things. His religion is bounded by no particular denomination, and encompasses, as he says, all mankind. His ways of teaching it are his own. But he never did a more unconventional thing than this—nor a more successful one.

He won over an audience that had come—some of it, at least—prepared to debate with him, to resent, perhaps, what might have appeared like a possible intrusion. "Pastor Russell is going to try to convert the Jews to Christianity," was the word that many had received before the meeting. "He wants to proselyte us."

Received at First in Silence

In the crowd that filled the big showhouse were scores of rabbis and teachers, who had come to speak out in case the Christian attacked their religion or sought to win them from it. They had questions and criticisms ready for him. He was received at first in a dead silence.

But the pastor did not seek to convert the Jews. To their unbounded delight, he pointed out the good things of their religion, agreed with them in their most important beliefs as to their salvation, and finally, after a warm advocacy of the plan of the Jews establishing a nation of their own, brought about a tumult of applause by leading a choir in the Zionist anthem: "Hatikva—Our Hope."

A more interesting audience the Hippodrome never held, perhaps. From all parts of the city came serious minded Hebrews to hear what it was an alien, a Gentile, might have to say to them at a service, held during their week of feasting, Rosh Hoshana. They were quiet, well dressed, thinking men and women.

Among them were many prominent figures of the Hebrew literary world. Some of these escorted Pastor Russell to the Hippodrome in a motor car and then took places in the auditorium. The literary men recognized the pastor as a writer and investigator of international fame on the subject of Judaism and Zionism. Some of those present were Dr. Jacobs, editor of the "American Hebrew"; W. J. Solomon, of the "Hebrew Standard"; J. Brosky, associate editor of the same; Louis Lipsky, editor of the "Maccabean"; A. B. Landau, of the "Warheit"; Leo Wolfson, president of the Federation of Roumanian Societies; J. Pfeffer, of the "Jewish Weekly"; S. Diamont, editor of the "Jewish Spirit"; S. Goldberg, editor of the "American Hebrew"; J. Barrondess, of the "Jewish Big Stick," and Mr. Goldman, editor of "H'Yom," the only Jewish daily.

No Religious Symbols There

No symbol of any religion at all greeted them when they gazed at the Hippodrome stage. It was entirely empty save for a small lectern and three peace flags hanging from silken cords above. One was the familiar white silk banner with the Stars and Stripes in its center, together with the words "Peace Among Nations" in letters of gold. Another bore a rainbow and the word "Pax." The third was a silken strip bearing miniature representations of all the nations' flags.

There were no preliminaries. Pastor Russell, tall, erect and whitebearded, walked across the stage without introduction, raised his hand, and his double quartette from the Brooklyn Tabernacle sang the hymn "Zion's Glad Day." The members of this organization are Mrs. E. W. Brenneisen, Mrs. E. N. Detweiler, Miss Blanche Raymond and Mrs. Raymond, Emil Hirscher, C. Myers, J. P. MacPherson, and J. Mockridge. Their voices blended perfectly, and the hymn, without any instrumental accompaniment, was impressive.

But still there seemed an air of aloofness about the audience. They did not applaud, but sat silently watching the stalwart figure of the pastor. When he began to talk, however, they gave him respectful attention.

With a powerful, yet charming voice, that filled the great playhouse, the unconventional clergyman made his every word audible to every hearer. His tones pleased their ears, his graceful gestures soon captivated their eyes, and in a few moments his apparently thorough knowledge of his subject appealed to their minds. Though still silent, the 4,000 were "warming up" to him.

Reserve and Doubt Vanish

It was not long before all reserve, and all possible doubt of Pastor Russell's entire sincerity and friendliness were worn away. Then the mention of the name of a great Jewish leader—who, the speaker declared, had been raised by God for the cause—brought a burst of applause.

From that moment on the audience was his. The Jews became as enthusiastic over him as though he had been a great rabbi or famous orator of their own religion. He hailed them as one of the bravest races of the earth—having kept their faith through the persecutions and cruelties of all other people for thousands of years. And he predicted that before very long they would be the greatest of the earth—not merely a people, any longer, but a nation. By a system of deductions based upon the prophesies of old, the pastor declared that the return of the kingdom of the Jews might occur at so near a period as the year 1914. Persecution would then soon be over and peace and universal happiness would triumph.

As he brought his address to a conclusion the pastor raised his hand again to his choir. This time they raised the quaint, foreign-sounding strains of the Zion hymn, "Our Hope," one of the masterpieces of the eccentric East Side poet, Imber.

The unprecedented incident of Christian voices singing the Jewish anthem came as a tremendous surprise. For a moment the Hebrew auditors could scarcely believe their ears. Then, making sure it was their own hymn, they first cheered and clapped with such ardor that the music was drowned out, and then, with the second verse, joined in by hundreds.

What Pastor Russell Said

The speaker read to his audience many quotations from the prophecies of the Bible relating to Zionism, the first one of which was Psalms cii, 13-18—"Thou shalt arise and have mercy upon Zion; for the time to favor her, yea, the set time, is come. For thy servants take pleasure in her stones, and favor the dust thereof. Then shall the Gentiles fear the name of Jehovah, and all the kings of the earth thy glory. When the Lord shall build up Zion, he shall appear in his glory."

Pastor Russell declared that while once he had been inclined to discard the Bible as unreliable, along the lines of Higher Criticism, he had subsequently given it very earnest study, entirely apart from all creeds and theories of men. This study had greatly enlightened his mind and had given him a very different view of the sacred Book. He now has absolute confidence in it. He now realizes, not only that there is a great Creator, but that he is definite, orderly, in his dealings with humanity, in his shaping of earth's affairs. For instance, the first Psalm quoted mentions the time, yea, the set time, for the return of Divine favor to Zion.

So he finds matters everywhere through the Holy Scriptures. In due time David, Solomon and others represented Jehovah in the Kingdom of Israel and "sat upon the throne of the Kingdom of the Lord." Later the Kingdom was taken from Zedekiah, the last of the line of David to sit upon the throne of God's typical Kingdom. When the dominion was taken from him the Gentile governments were recognized, but not in the same manner as was Israel. None of them was designated the Kingdom of God. None of them was given perpetuity of rule.

But Gentile governments were promised a lease of power during the period when Israel would be cast off from God's favor. Then at the appointed time the Gentile lease of earthly power would terminate, and God's original provision for Israel to represent his Kingdom in the world, would return.

These are certainly the set times referred to by the Psalmist. God's promise to David—"The sure mercies of David"—were that of the fruit of his loins one should sit on the throne of the Lord forever. The real purport of this promise was that Messiah, the long-promised King of Israrel, would be the root and off-shoot of the Davidic line and blessed of the Lord; his Kingdom should be an everlasting one and fully competent to fulfill all of the Divine promises made to Abraham—"In thy Seed shall all the families of the earth be blessed."

Zedekiah Rejected — Nebuchadnezzar Acknowledged

So long as God acknowledged the nation of Israel as his Kingdom their kings were his representatives; but when Zedekiah was rejected it was not inconsistent on the Lord's part to recognize the Gentile governments, as above suggested. Of King Zedekiah we read, "O thou profane and wicked Prince, whose time has come that iniquity should have an end. Remove the diadem. Take off the crown. This shall not be the same. I will overturn, overturn, overturn it until he come whose right it is (Messiah), and I will give it unto him" (Ezekiel 21:25, 26, 27).

It was at this very time that God gave the lease of earthly power to Nebuchadnezzar and his successors, as is related in Daniel's prophecy. Nebuchadnezzar dreamed, but disremembered his vision. Daniel the Prophet, made prisoner at an earlier date, was, by Divine providence, introduced to the king as the one person in all the world able to rehearse the King's dream and to give its interpretation, and his power so to do is declared to have been of the Lord.

Nebuchadnezzar's Vision of Gentile Dominion

The vision was of a stupendous image. Its head of gold represented Nebuchadnezzar's Empire—Babylon. Its breast and arms of silver represented the Medo-Persian Empire. Its belly and thighs of brass represented the Grecian Empire. Its strong legs of iron represented the Roman Empire, East and West. Its feet of iron and clay represented Papal Rome. The iron continues to represent civil governments, and the miry clay, making them appear like stone, represented ecclesiasticism as it is now mixed up with the politics of the ten kingdoms of Europe.

The whole period of time in which these various Gentile governments would dominate the world would last until Messiah's promised Kingdom And this period is symbolically stated to have been "seven times"; that is, seven years—evidently not literal years, but symbolical.

At their end the lease of earthly power of Gentile governments will terminate in the great time of trouble

"WHERE ARE THE DEAD"

This sermon was published in THE BIBLE STUDENTS MONTHLY, Vol. 5, No. 3. The interest aroused and the great demand for copies of this sermon have been remarkable. A sample copy will be mailed to any one free, on receipt of post card request.

foretold by Daniel (12:1). Then Messiah shall stand up in the sense of assuming control of earth's affairs and Gentile governments will cease, for all nations shall serve and obey Messiah. And then God's Chosen People, Israel, will come to the front in the world's affairs, because they will become the representatives and instruments amongst men of Messiah's Kingdom, which will be spiritual and invisible, as is that of the Prince of this world, the Prince of darkness, whom Messiah will bind or restrain during the thousand years of his reign of righteousness and destroy at the conclusion, when he shall deliver over the Kingdom of the earth to the Father. Mankind will then be perfect, because all wilful sinners will be destroyed in the Second Death. Meantime, Messiah's reign will not only bless and uplift Israel, but through Israel the blessing will extend to every nation, people, kindred and tongue in full accord with the Divine promise and oath made to Abraham more than thirty centuries ago.

All this is briefly and beautifully represented in Nebuchadnezzar's dream, as explained by Daniel. He saw a stone taken from the mountain without human aid. He watched and saw the stone smite the image on its feet and beheld, as the result, complete demolishment of the Gentile systems. This smiting of the image in the feet symbolically represents that it will be by Divine power that present institutions will all come to naught preparatory to the establishment of the Kingdom of God in their stead.

Messiah's Kingdom in the Vision

Then Messiah's Kingdom, symbolized by the stone, will not only fill the place where the image stood, but, gradually increasing, will fill the whole earth. From this standpoint, said the speaker, it is not difficult for us to believe the words of the Psalmist that there is a time for God's regathering Zion, yea, a set time—fixed and unalterable. The speaker would not pretend to say the day or month or year in which these things would be accomplished—in which the Gentile lease of earth's dominion would expire and Messiah's Kingdom assume control.

He did, however, offer a suggestion: So far as he could discern, the time for these stupendous events is very much closer than many of us had supposed. The seven times, or years of Gentile domination, reckoned on the basis suggested in the Scriptures themselves, should be interpreted a day for a year, lunar time. Seven years in lunar time would represent 2,520 days and these, symbolically interpreted, would mean 2,520 years—from the time Nebuchadnezzar, the head of the image, was recognized down to the time of the expiration of the lease of Gentile power, when the stone shall smite the image in the feet. So far as Pastor Russell has been able to determine, the year of Zedekiah's dethronement was 606 B. C. Thus calculated the 2,520 years of Gentile lease of power will expire in October, 1914. There are some who claim that Zedekiah's dethronement should be dated B. C. 588. If this be true it could make a difference of but eighteen years and give the date 1932. Pastor Russell's convictions, however, favor the 1914 date.

Zionism's Future Assured Beyond Question of Doubt

For more than thirty years I have been presenting to Christian people the views I am today presenting specially to Jews, at the invitation of your Committee. Thirty years ago I attempted to tell to Israel the good tidings that God's set time to remember Zion had come. But that seemingly was too early. God's set time for Israel to hear was still future. I waited and am still waiting for God's own time and way for the fulfillment of Isaiah 40:1, 2—"Comfort ye, comfort ye, my people; speak ye comfortingly to Jerusalem. Cry unto her that her appointed time is accomplished, and her iniquity pardoned, for she hath received of the Lord's hand double for all of her sins."

"God moves in a mysterious way
His wonders to perform."

About twenty years ago providence raised up for your people a great leader, Dr. Herzl, whose name is now a household word with your race. While your people were unready for any message that I could give them they were ready for what God sent them through Dr. Herzl—a message of hope, a message of national aspiration which quickened the pulse of your people into new hope respecting the future of the Jews. Dr. Herzl's endeavor was to have all loyal sons of Israel rise from the dust and aspire to be a nation amongst nations and to provide a home for the persecuted of their race in Russia and Eastern Europe. Dr. Herzl struck the popular chord in the hearts of the people. At first it was purely political, and the name of Zion meant little of anything religious; but gradually Dr. Herzl and all the leaders of the counsels of your people began to see that the religious element of the movement was the strongest, the most powerful.

Dr. Herzl has been succeeded by Dr. Nordau, also evidently a man of great talent and great patriotism; but Zionism languishes. I am disclosing no secret when I tell you that amongst the leaders, as well as amongst the rank and file, Zionism is trembling in the balances and fearful of coming to naught. It has spent its force along the lines originally inaugurated; but it will not fail, as many fear. Without assuming the role of a seer, I answer you that Zionism is about to take on fresh vigor; that its most prosperous days are yet to come. According to my understanding of the Hebrew prophets the time of "Jacob's trouble" is not yet ended. Further pogroms of Russia may be expected and further atrocities in the land of Roumania and elsewhere.

It is sad indeed to be obliged to admit that these tribulations will probably come to you from professed Christians. How ashamed I feel of those who thus dishonor the name and the teachings of my Master, I cannot find words to express! They are deluded. They have misunderstood the Teacher whom they profess to follow. Their thought is that God will torment eternally all who do not profess the name of Christ. Controlled by delusions they are serving the god Adversary and dishonoring Jesus. But as the trials and difficulties of the patriarch Joseph were God's providences to lead him on to influence and power and honor, so will all these experiences and persecutions work blessings for your race and tend to drive them out of their present satisfaction and make them long for home—for Palestine. These experiences, in connection with the voice of the prophets, which will henceforth more and more ring in your ears, will be the providences of God to accomplish for you more along the lines of Zionism than personal pride and national patriotism.

It is not my thought that the eight millions of Jews in the world will all go to Palestine, even though it has been estimated that, under most favorable conditions, the land could support more than twice that many. It is my thought that some of your most earnest and saintly people will go to Palestine quickly, that the rejuvenation there will be astonishing to the world. Further, it is my thought that Jews in every part of the world, in proportion as they come under the holy influences of God's promises through the prophets, will go to Palestine sympathetically—by encouraging those who can better go than themselves and by financial assistance and the establishment there of great enterprises.

Permit me to suggest that in the time of trouble, incidental to the transfer of Gentile rule to the power of Messiah, all financial interests will be jeopardized. Many of your race, growing wealthy, will surely take pleasure in forwarding the work of Zionism, as soon as they shall realize that it is of God, foretold through the prophets. And those of your people of insufficient faith to use their means in forwarding the Lord's work at this important juncture will, before very long, find themselves in the condition pictured by the Prophet Ezekiel, who declares (8:19) that in this great day of trouble—"They shall cast their silver in the streets and their gold shall be removed; their silver and their gold shall not be able to deliver them in the day of the wrath of the Lord." The great Messenger of the Covenant whom ye delight in (Malachi 3:1-3) will test and prove you as a people. Those who worship idols of gold and silver, stocks and bonds, will receive severe chastisement at his hand that they may learn a great lesson before he will grant them a share in the fast approaching blessings.

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What Pastor Russell Preaches

Reprinted from The Jewish Advocate.

WHO is this Pastor Charles T. Russell, who through one medium and another is making an appeal to the Jews, in fact, is going to the lengths of advising them on internal affairs, from a Kehillah to Zionism? And if he appeals to the Jews why does he do it? The average Jew, without reading a word about Mr. Russell, would answer any question of this kind by the curt observation, "another missionary." Some have indeed so branded Mr. Russell, but Mr. Russell hotly denies the whole business. He makes a point of advertising the fact that he is in no way connected with any of the missionary movements; and those who have aided him in some measure to get a Jewish hearing—he spoke to thousands of Jews in the New York Hippodrome—would prefer helping a thief to steal, to aiding

a missionary in any of his nefarious designs. It was therefore largely in the interest of fair play that the editor of THE JEWISH ADVOCATE paid a flying visit to New York to spend a day with Mr. Russell, determined to report his conclusions whatever they might be. And let us at once set forward the conclusion, in justice to the man: Pastor Russell is not a missionary to the Jews, he has no desire to convert them to Christianity in any form, in fact, he could not be an ordinary Christian and be Pastor Russell at the same time.

He is a realist of the resurrection idea, and has separated himself from all other forms of Christianity, even from the Adventists by certain peculiarities. His doctrine concerned the writer in so far as this, that the doctrine would show whether or not Mr. Russell has a subconscious conversionist purpose in seeking contact with the Jews.

Seated in his study he permitted himself to be questioned by the hour, and the questioner was hostile and critical, but the answers came freely and without reserve. His teachings are curiously akin to the doctrines of the Chassidim, of whose existence the Pastor and his friends know nothing. Of course the Pastor believes in the Nazarene, but it is not the common Christian conception, and what concerns us most his Christ is for the Christians, not for the Jews. He does not believe in the Trinity and regards the doctrine as contrary to all Scriptures.

Reading his Bible literally, and particularly the Psalms, he believes that the dead are all dead till the resurrection, and Sheol is the grave and nothing more. Calculating from the Book of Daniel he has some idea of the actual date of "the things to come," and his teaching and his life and that of his disciples are entirely a preparation for "the latter days." He and they and all those who are good and accept his teaching are to be, or seek to be, among the 144,000 who are to have a special resurrection, and whose Kingdom is to be invisible, in the sky. For the rest of us there is to be a physical, material resurrection, embracing all generations since man began.

The fervid enthusiasm with which all this is related would surprise most Jews who take the hereafter, and the future life, as a matter of course. With Pastor Russell and his followers it is a matter of a burning quest. They seek to be among the saints; they want for themselves something more than that physical resurrection which they hold out with assurance to all mankind. And because of this desire they approach the Jews, and more particularly the Zionists, in a peculiar spirit of fellowship.

Pastor Russell is not looking for the resettlement of all the Jews in Palestine. He is quite satisfied if in numbers and effort they repeat what is related in Ezra and Nehemiah, but the more they move in that direction, the more they accomplish towards rebuilding Zion. Pastor Russell believes that all nations will, under the Millennial Reign, become Jews.

So Pastor Russell neither practically nor theoretically favors the conversion of the Jews. But our interest in him does not quite end there. The removal of the fundamental cause for suspicion brings him, as a matter of fact, on an entirely new plane of relations with Jews. He is the possible philo-Semite. His particular creed teaches him that the Jews are entitled to their own creed, and therefore he has not the usual Christian reason for assuming an attitude of spiritual superiority towards the Jews. Thus his form of Christianity permits the Jew to be himself, and offers him a measure of praise if he will be it. In the words of Pastor Russell:

"My writings and teachings in general are addressed to Christians. I am striving my utmost to help fellow-Christians out of the blindness of error and superstition and away from the misconceptions of the Divine Word which led our forefathers to persecute your race—in dense ignorance of the teachings of the holy Scriptures and the spirit thereof. From an unsectarian standpoint I am speaking to the little remnant of true Christians in the great heterogeneous mass. Those true Christians I am endeavoring to instruct from the Word of God respecting the spiritual privileges and hopes which the Bible holds out to them.

"All the good promises of His Word are sure to be fulfilled. I see it in your prophecies. I urge upon the Jew that he turn to the Voice of God speaking through Moses and the Prophets. The time for this is ripe. Set before your minds the glorious heights and depths and lengths and breadths of your Law—love to God with all your hearts, and love to your fellows as to yourself.

"Assuredly, I do not urge Jews to join any Christian sect or party, nor to accept the crudities of Christian creeds. My message to them is "To the Law and to the Prophets (testimony). If they speak not according to this word it is because there is no light in them." (Isaiah 8:20.) True Christians and true Jews should not be very far apart in their love for God and in their well-wishes toward each other, even though they differ in their views relative to certain modes of belief."

SPIRITUAL ISRAEL THEN NATURAL ISRAEL

The Oath-Bound Promise to Abraham the Hope of Jews, Christians and All Mankind.

"If ye be Christ's, then are ye Abraham's Seed, and heirs according to the promise."—Galatians 5:28.

THE issues of life, death and a hereafter are all in the power of the Lord. He took counsel of none of us, and holds Himself fully responsible, declaring that all of His purposes shall be accomplished, and that His Word that has gone forth shall not return to Him void, but shall accomplish that which He pleases.—Isaiah 40:10, 11.

He owed us nothing in the beginning, and will be under no obligations to us in the end. God gave our race life in Adam, but, as he had foreseen, they lost it by disobedience and came under the penalty —death.

A ray of hope came with the giving of the Oath-Bound Promise to Abraham, which declared "In thy Seed shall all the nations of the earth be blessed."—Genesis 22:18.

Assurance of Almighty's Oath.

Doubtless Abraham and all of his family, Israel after the flesh, drew a certain amount of blessing and encouragement from this Covenant or promise and the oath of the Almighty, which doubly sealed it, and which gave double assurance of its certainty of accomplishment; but the Apostle Paul intimates that God's special design in giving that Covenant and in binding it solemnly with an oath, was to encourage *Spiritual* Israel—to give *us* a firm foundation for faith. He says (Hebrews 6:13-18), "That by two immutable things (two unalterable things), in which it was impossible for God to lie, *we* (the Gospel Church) might have a strong consolation, (we) who have fled for refuge (to Christ), to lay hold upon the hope set before us." The context shows distinctly that the Apostles and the early Christian Church drew comfort from the Oath-Bound Covenant, and clearly implies that this same comfort belongs to every true Christian down to the end of this age.

God well knew that, although 3,000 years from His own standpoint would be but a brief space, "as a watch in the night," nevertheless to us the time would appear long, and the strain upon faith would be severe; hence the positive statement and the still more deliberate oath that bound it. We cannot but wonder at such condescension upon the part of the great Creator—that He would stoop to His fallen creatures and, above all, that He should condescend to give His oath on the subject.

Our Lord Jesus was the great heir of the Abrahamic promise, and the faithful of His consecrated people of this Gospel Age are declared to be His joint-heirs in that promise, which is not yet fulfilled. For its fulfilment, not only the Church is waiting, as the Bride or fellow-members of the Body of Christ, to be participants with the Lord in the glories implied in the Promise, but additionally, the whole creation (the entire human family) is groaning and travailing in pain together waiting for the great fulfilment of that Oath-Bound Promise or Covenant.—Romans 8:19-23.

Those who follow the Apostle's argument and realize that all true Christians are still waiting for the fulfilment of this Promise, will be anxious to know what are the terms of this Covenant which is the hope of the world, the hope of the Church, and the object of so much solicitude and care on the part of God, in that He would promise and then back His Word with an Oath. We answer that every Christian should know what this promise is, since it lies at the very foundation of every Christian's hope.

How can this hope be an anchor to our soul in all the storms and trials and difficulties of life, in all the opposition of the world, the flesh and the Adversary, if we do not know what the hope is, if we have not even recognized the promise upon which this hope is based?

The Seed Which Will Bless All.

The Apostle Paul referred to this very promise, declaring that the Seed of Abraham mentioned therein is Christ. All Christians agree to this, although they have not distinctively and properly associated it with the declarations of the Promise. But the Apostle makes clear to us that in saying that Christ is the Seed of Abraham, he had in mind not only the Lord Jesus as the Head of the Body, the Head of The Christ, but also the overcoming saints of this Gospel Age as the Body of Christ. This he distinctly states in many places, for instance Galatians 3:16-29. Here he declares the matter expressly, saying: "If ye be Christ's, then are ye Abraham's Seed, and heirs according to the Promise."

"The Seed of Abraham" is the Gospel Church, with her Head, the Lord Jesus; as the Apostle states again saying: "We, brethren, as Isaac was (typified by Isaac), are the children of promise." (Galatians 4:28.) It follows that the Seed of Abraham mentioned in the promise is not complete and will not be until the full close of this Gospel Age—in the Harvest time of which we now are!

But what a wonderful thought is involved in this plain interpretation of the Divine Word! It is big with hope for Spiritual Israel, the Spiritual Seed, and no less, it means a blessing for the natural seed, fleshly Israel, and ultimately the Millennial blessings to all the families of the earth. Let us examine these three hopes, which Center in the Oath-Bound Covenant—the Anchor to the Soul.

The Christian Hope.

Now what hope and interest has the Church of Christ in this promise made to Abraham? To us belongs the very cream of the promise, "the riches of God's grace." The promise implies the greatness of the Seed of Abraham, which Seed is Christ and the overcoming Church. This greatness is so wonderful as to be almost beyond human comprehension. The overcomers of this Gospel Age who "make their calling and election sure" in Christ, are to be joint-heirs with Him in the glorious Millennial Kingdom which is to be God's agency or channel for bringing about the promised blessings —the blessing of all the families of the earth. Be it distinctly noted that the Promise to Abraham divided his "Seed" into two parts, (first) "as the stars of heaven," (second) "as the sands of the seashore." From this it is apparent that there was to be a Heavenly, spiritual seed as well as the Natural, earthly seed. Through the Spiritual Seed, during the Messianic Reign, the whole world is to be blessed.

The great blessing of forgiveness of past sins, and even the blessing of being awakened from the sleep of death, would profit mankind but little, if the arrangements of that future time—the Millennial Age—were not on such a scale as to permit a thorough recovery from present mental, moral and physical weaknesses. Hence we are rejoiced to learn that in that time Satan will be bound, every evil influence and every unfavorable condition will be brought under restraint, and the favor of God through the knowledge of God will be turned upon the people—"The knowledge of the Lord shall fill the whole earth as the waters cover the great deep." Blessing, aye, favor upon favor, blessing upon blessing, is the Lord's arrangement and provision! All shall know Him from the least unto the greatest, and none shall need to say to his neighbor or his brother, "Know thou the Lord?"—Isaiah 11:9; Jeremiah 31:34.

The prophets spoke repeatedly of these blessings due to the world in the future. Mark how Joel tells that, as during this Gospel Age, the Lord pours out His Spirit upon His servants and hand-maidens, so *after* these days, in the Millennial Age, He will pour out His Spirit upon all flesh. There will be world-wide blessing through the knowledge of the Truth. Mark how Moses, the Prophet, spoke of these coming blessings, and told how God would raise up a greater Lawgiver than Himself, a greater Teacher, a better Mediator, and, under the better Covenant of the Lord, would bring blessings world-wide! Mark again how he represents the Atonement for the sins of the whole world in the Atonement Day sacrificial arrangements! Mark how again he typifically foretold the blessings of the Millennial Age, representing them in Israel's "Year of Jubilee," in which every man went free and every possession was returned to its original ownership, thus representing the blessings of the future, man's release from the servitude of sin and Satan, and the return to him of all that was lost through Adam. Isaiah, Jeremiah, Hosea, Micah, have spoken of these coming times, so that the Apostle Peter, pointing to the future, could truthfully declare that the coming Times of Restitution of all things have been spoken by the mouth of all the holy prophets since the world began.—Acts 3:19-21.

Hope for Jews and Others.

The second class to be blessed under this Abrahamic Covenant is Natural Israel. We are not forgetting that the Jews were a stiff-necked and rebellious people; that they slew the prophets and stoned the Lord's ministers and caused the crucifixion of our Redeemer. Nevertheless, the Scriptures clearly hold forth that after they have had a period of chastisement, which they have been undergoing as a nation since our Lord's crucifixion, and after Spiritual Israel shall have been glorified in the Kingdom, then a blessing from the Lord will come upon Natural Israel; they shall be saved or recovered from their blindness, and, as the Prophet declares, they shall look upon Him whom they have pierced and shall mourn for Him—because the eyes of their understanding shall be opened. We rejoice, too, that the promise is clear and distinct that the Lord will pour upon them the "spirit of prayer and of supplication." (Zechariah 12:10.) See also Romans 11:25-32.

But if God is to have mercy upon the natural Israelite, whom He declares to have been stiff-necked and hard-hearted and rebellious, would it surprise us that the Divine, benevolent intention should be to also bless others than the Jews—others who had not in the past the favors and privileges of this favored nation, and whose course, therefore, was less in opposition to the Light? It should not surprise us. And so we find in this great Oath-Bound Covenant a blessing for all nations—all peoples.

Poor, Imperfect Creatures.

"We make God's love too narrow
By false standards of our own."

Do not misapprehend us. We are not teaching that heathen and imbeciles and the unregenerate in general shall be taken to Heaven, where they would be utterly out of harmony with their surroundings and require to be converted and to be taught. Such an inconsistent view we leave to those who are now claiming that the heathen will be saved in their ignorance. We stand by the Word of God that there is no present salvation without faith in Christ Jesus, and that the heathen and the imbecile have neither part nor lot in the salvation of the present time. We stand by the Scriptures which say that salvation at the present time is only for the Little Flock, who, through much tribulation, shall enter the Kingdom. We stand by the Scriptures which say that this Kingdom class now being developed is the Spiritual Seed of Abraham under the Lord, their Head, their Elder Brother, the Bridegroom.

The period in which opportunity will be granted to man is in the Scriptures termed the Day of Judgment—a thousand-year day, the Millennial Day. It will be a day of trial, a day of testing, a day of proving the world to see whether, with a full knowledge of God and of righteousness, which He requires, they will choose righteousness in preference to sin, choose life in preference to the Second Death—everlasting destruction from the presence of the Lord and the glory of His Power.

Thank God for that wonderful judgment, the trial day for the world, secured for all through the precious blood of Christ. "When the judgments of the Lord are abroad in the earth, the inhabitants of the world will learn righteousness."—Isaiah 26:9.